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# Concordia Theological Monthly



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# Concordia Theological Monthly

VOL. XXVIII

MAY 1957

No. 5

## Contrition

By THEODORE ENGELDER

Translated by HERBERT J. A. BOUMAN

ED. NOTE: This essay, originally written in German under the title "Zur Lehre von der Busze," appeared serially in this journal beginning with the March 1934 issue. The author was the sainted Dr. Theodore Engelder, at that time Professor of Systematic Theology, Concordia Seminary, St. Louis, Mo. It is made accessible to English readers not only as a tribute to this revered teacher but also because of its intrinsic value. The problem under discussion may in some instances have new ramifications and other forms of presentation, but the basic concerns are as relevant today as when expressed by Dr. Engelder more than two decades ago. The article will appear in three installments, translated by two members of the present department of systematic theology, Concordia Seminary, St. Louis, Mo., Herbert J. A. Bouman and Erwin L. Lueker. Abbreviations of the original are indicated by [ . . . ].

Confusion regarding the concept contrition can only confuse consciences. "Before the writings of Luther appeared, the doctrine of repentance was very much confused . . . the people were able neither to comprehend the sum of the matter nor to see what things especially were required in repentance, where peace of conscience was to be sought for" (Ap XII 5). If the wrong place in the order of salvation is assigned to contrition, if it is not allowed to function in its proper sphere, if it is drawn into the doctrine of justification, or if it is made the chief factor in sanctification, the poor sinner cannot come to assurance concerning the forgiveness of sins, and in the realm of sanctification, nothing but works of the Law can result. This matter touches the heart of the Christian religion. It will, therefore, be profitable once again to subject the manifold aberrations in the doctrine of contrition to review.\*

\* In the opening statements the author calls attention to the confusion that exists generally regarding the doctrine of contrition and quotes the following sentence from C. F. W. Walther (*Gesetz und Evangelium*, p. 244): "Die rechte Lehre von der Reue hat keine Sekte, nur unsere lutherische Kirche hat sie." — Tr.

The confusion which Dr. Luther had removed is again powerfully asserting itself. "How great the uncleanness concerning conversion and regeneration has become under the influence of Pietism and Methodism!" (W. Luetgert, *Reich Gottes und Weltgeschichte*, p. 44). Confusion in the concept contrition is largely responsible for this state of affairs. Nor may we Lutherans feel secure. Our way of thinking may easily be influenced by the Reformed confusion regarding repentance and the Pietistic-Methodistic view of contrition that confronts us in our theological reading. Worst of all, our old Adam also is infected by the Roman-rationalistic-Jewish approach to contrition.

The unconverted as well as the converted sinner is misinformed and ill-advised in many ways concerning contrition. First we shall consider the question whether contrition effects the sinner's salvation.

# I

The question whether forgiveness of sins depends (entirely or partly) on the serious contrition of the sinner is answered affirmatively in many areas within Christendom. Rome affirms it emphatically. The pope teaches that man atones for his sins by his contrition, his sorrow over, and hatred of, sin, and thereby effects the forgiveness of his sins. "Of such repentance they fix three parts, contrition, confession, and satisfaction, with this consolation and promise added: If man truly repent, confess, render satisfaction, he thereby would have merited forgiveness, and paid for his sins before God" (SA-III III 12). To this presentation of their doctrine Romanists can have no objection. The *Catholic Cyclopaedia* says: "If the detestation of sin arises from the love of God, who has been grievously offended, then contrition is deemed perfect. If it arises from any other motive, such as loss of heaven, fear of hell, or the heinousness of guilt, it is termed imperfect contrition, or attrition. It is the clear teaching of the Church that perfect contrition justifies the sinner even without the Sacrament of Penance" (s. v. "Attrition"). The *Catholic Cyclopaedia* knows its *Catechismus Romanus*, where we read: "The effect of the above mentioned true contrition is such that by virtue of it we at once receive from the Lord the forgiveness of all sins" (II, 5, 30th question). The *Catechismus Romanus*, in turn, is familiar with *Trent*: "The Synod

teaches that . . . it sometimes happens that this contrition is perfect through love and reconciles with God, before this sacrament [penance] is actually received" (Sess. XIV, cap. IV). Of course, the sinner cannot be entirely sure whether his contrition is perfect; it would, therefore, be dangerous to depend on it. A simpler and more reliable way is the way of sacramental Penance. This contrition resulting from fear impels him to renounce sin and make a voluntary confession; the perfect confession is followed by absolution; this imparts grace, where attrition [*Halbreue*] becomes full, voluntary, frank [*freudige*] contrition; the penitent renders the prescribed satisfaction — and his sins are removed (cf. G. Plitt, *Einleitung in die Augsbургische Konfession*, p. 338). Correct, says Trent. "If anyone denies that total and complete forgiveness demands of the penitent three acts, which constitute, as it were, the material elements of the Sacrament of Penance, to wit, contrition and confession and satisfaction . . . let him be anathema!" (Sess. XIV, can. IV). [. . .] There can be no doubt that the Roman Church teaches that the sinner obtains salvation by means of contrition.

Rationalism agrees wholeheartedly with this view. According to rationalism, conversion (repentance), whereby man obtains salvation, consists in the moral improvement of life, and this improvement begins and manifests itself in contrition. The improvement of man which begins with the knowledge and detestation of sins constitutes the way of salvation. The old rationalist K. G. Bretschneider teaches: "The proclamation which Jesus brought before the people was the admonition to an ethical change of mind ('repent'). . . . The so-called Sermon on the Mount, which contains the essence of the Lord's instruction to His disciples, may be summarized as follows: 1. Moral purity and goodness is the first condition for entrance into the kingdom of God. . . . Only a pure attitude and obedience toward God's law makes man a worthy partaker of eternal life" (*Die religiöse Glaubenslehre*, p. 281). The Unitarian Eliot says: "God is ready to justify us, graciously to accept us, when we come to Him with believing, confident hearts, trying to do His will as followers of Christ. . . . The chief, and perhaps the only, condition on which we receive forgiveness of prior sins is an act that by its nature excludes merit. It is an act

of self-denial, the prostration of a convicted sinner before God, the act of sincere confession and repentance, in a word, the act of self-surrender to God which the Bible calls faith." (*Discourses*, p. 108)

It is quite natural that all who deny the vicarious atonement of Christ should teach such doctrine. "The Socinians, who deny the atonement for sin by the death of Christ, maintain that repentance is the only atonement required" (R. Shaw, *Exposition of the Westminster Confession*, p. 183). The liberal *Encyclopedia of Religion and Ethics* (J. Hastings) demonstrates how and why contrition achieves salvation: "The sorrow of repentance reacts on the soul, strengthening it to meet the new task of moral reformation. . . . How can a man be freed from the burden of his past sins since this burden is itself the creation of his own free spiritual activity? The answer is that the law of continuity is not the only law that obtains in the spiritual realm. There is also a law of recovery or redemption. If the law of moral sequence alone held good, the very purpose of its existence would be frustrated, for it would paralyze all efforts to achieve a life of virtue and righteousness. Moreover, the very fact that man is capable of self-condemnation is proof that evil-doing is not an adequate expression of his personality. How could he condemn himself if there was not in him the consciousness of an ideal to which he owes allegiance? In condemning himself, the penitent has already risen above the self that he condemns. In repentance, what does the penitent man really do? By an inward act he dissociates himself from his sin; he takes the side of God and of all good men in judging it unworthy of his nature and at war with the real order of life" (s. v. "Repentance"). [...]

Jewish theology assigns to contrition the same role that it has in rationalism and Roman Catholicism. It will be profitable for us to take note of this fact. Those who base salvation on contrition ought to familiarize themselves with the origin and development of this fundamental error. It is a product of Jewish thinking. How does the Jew expect to be saved? "It is within the power of every man to redeem himself from sin by resolutely breaking away from it and turning to God, whose loving-kindness is ever extended to the returning sinner. . . . The prophets demanded a regeneration of the heart, i.e., a determined turning from sin and returning

to God by striving after righteousness. . . . 'Repentance and works of charity are man's intercessors before God's throne.' (*Shab.* 38 a.) . . . Where Paulinism speaks of a 'saving grace' of God through Christ, Judaism emphasizes the redeeming power of *teshuba* ('return'), which is nothing else than man's self-redemption from the thralldom of sin. . . . Repentance is not an outward act, as Weber (*Jüdische Theologie*, p. 261) endeavors to represent it, but an inner cleansing of the heart (*Pesik*, 161 b). It must be perfectly sincere, true contrition, coupled with shame and self-reproach, and confession (*Ber.*, 12 b; *Hag.*, 5 a, etc.). It is well analyzed by Philo (in *De execrationibus*, § 8) as a feeling of shame and self-reproach, which leads to a frank and sincere confession and a change of heart and of conduct. . . . In the Catholic Church contrition, confession, and satisfaction become parts of the sacramental act of *poenitentia*, whereas the Protestant churches follow the Pauline teaching pure and simple." This description of Jewish contrition is taken from the *Jewish Encyclopedia* (s. v. "Repentance"). It emphatically renounces the teaching of St. Paul and of Protestantism on this point.

There are, however, many Protestants who are willing to accept this Jewish doctrine of contrition. The Roman-rationalistic-Jewish doctrine of a saving contrition did not remain restricted to the area of its origin but has infiltrated large segments of the Protestant churches. It is true, they do not use the term *satisfactio operis*. "But we must direct attention to one feature of the error which is so much in vogue even among Protestants as to constitute a menace to the Christian life. It is the widespread notion that contrition itself is an atonement for sin. The thought is that the regret for a transgression is an adequate satisfaction to righteousness for the wrong done—that sorrow felt fully pays for the sin and balances the account" (M. Loy, *The Augsburg Confession*, p. 746). Dr. Walther found it necessary to warn Lutheran preachers particularly against this crass error. "It happens all too often that preachers, though wishing to be genuinely Lutheran, mingle Law and Gospel in this way that they picture contrition as a cause of the forgiveness of sins." (p. 240)

The following examples are to demonstrate how, in consequence of "the Pietistic transformation [*Abwandlung*] of the Gospel of

the Reformation which reaches its consummation in Methodism" (Luetgert, p.43), of the legalistic view of conversion that was native in Reformed theology from the beginning, and of the Jewish-rationalistic-Roman *opinio legis*, clinging to all of us, the idea has gained currency that contrition propitiates God, that sorrow over sin and the improvement of life, allegedly connected with it, results in the forgiveness of sins. The examples to be cited are also to demonstrate the delusion of one who is inclined to accept a treatise on contrition simply because it was not authored by a Roman theologian. Literature published by the Federal Council of Churches teaches sinners to pray thus: "Almighty God . . . here and now may every selfish passion and desire be quiet that by the sorrows of repentance our souls may be purified." This instruction is added: "If we desire the good with all our hearts and put forth our will to turn absolutely from all selfishness and sin and hold fast to the faith, we shall have the assurance of forgiven sin. An honest confession opens the door to God's forgiving grace. . . . The soul that makes confession to Christ is washed through and through, and the seeds of iniquity are driven out. Repentance brings forth deeds that tend to destroy, or atone for, the evil that one has done. Revulsion at one's sin frequently leads to unusual endeavor for good. Turning from evil and seeking to do right, one loses the sense of separation from God that sin brings. One feels forgiven" (*Fellowship of Prayer*, 1925; 1928; 1930). Tracts published by the Apostolic Faith Mission put it this way: "There is only one way back to God, and this through repentance and godly sorrow for sin. . . . God will save you if you give Him a chance. He will blot out the clouds of sin, dispel the darkness, and set you free. Do you feel real repentance down in your heart? . . . The moment you are honest enough to admit your condition before God, repent of your sins, get down before Him and seek forgiveness, begin at the bottom and be willing to make the past right, God will forgive you. Like David, who sinned against God, go down before Him, repent of your sins, and God will restore you. Salvation comes only through repentance and forsaking sin." Many a person reading and hearing statements such as these will discern the truth in them and in his anxiety over sin ask God for forgiveness for Christ's sake. However, the majority will be confused by the false statements, mingled

as they are with such as may be true in themselves, and will conclude that anxiety over sin and the renunciation of sin that is demanded are the conditions of forgiveness. Matthew Henry says in his commentary on Matt. 3:1 ff.: "Repent, for your sins shall be pardoned upon your repentance. Return to God in a way of duty, and He will, through Christ, return to you in a way of mercy." [...] J. Stalker states: "Confession separates the man from the sin, being a kind of violent ejection of the latter. But it has an influence, too, on Him against whom we have sinned. It has a kind of atoning power" (*The Ethic of Jesus*, p. 166). [...]

What was the practice of Pietistic preachers in the past and what do they still say? "Contrition is necessary, as the Scriptures point out on every page. Your own reason tells you that God cannot forgive you anything if you are indifferent concerning your sin. You must have contrition" (Walther, p. 241), as though forgiveness depended on contrition. "The Pietists first drove poor souls into a dreadful anxiety by telling them, 'Not until you have experienced proper contrition may you receive comfort.' But when someone said: 'I have prayed enough, wrestled on my knees enough, cried and groaned and wailed enough before God, yet my heart remains like a stone,' then they said, 'Wouldn't you like to have contrition?' And when this question was answered affirmatively, they said: 'Well, then, be of good comfort. Because you desire contrition so eagerly, God will be gracious to you and forgive you your sins.' But this is an accursed doctrine! This means substituting wretched, miserable, contemptible contrition for the Lord Jesus" (ibid., p. 106). — How are we to understand the following words of H. A. W. Haas? "There are moral conditions of forgiveness. If it is rightly sought and properly used, it must be preceded by genuine repentance. A change of mind and heart must take place which condemns, and is sorry for, the wrong that has been done and the sin that has been committed. Where this change of mind has occurred, forgiveness becomes the assurance which the troubled conscience needs." (*What Ought I to Believe?* p. 75)

We find this opinion expressed among Protestants and even Lutherans in manifold variations that the sinner becomes a partaker of salvation by means of his contrition and moral betterment. This opinion is very hard to eradicate. It invaded the Christian

Church at an early age, this "legalistically false opinion, that contrition and its manifestations in fasting and scourging is meritorious and a help toward removing sin, that the sinner by voluntarily assumed suffering could and should atone for his sins. Thus, since the third century, the church devised a definitely regulated procedure with respect to those who after baptism fell into gross sin and were excommunicated from the congregation, but were ready to do penance for their guilt and to desire readmittance. This constitutes the various degrees of the penitential discipline in the ancient church" (Meusel, *Kirchliches Handlexikon*, s. v. "Busze"). The Reformation cleared away this error, but it always returns. It is, therefore, necessary to remind ourselves again and again of what Scripture teaches concerning contrition and its necessity.

What position does Scripture assign to contrition in the order of salvation? We must emphasize two truths, and at the same time distinguish them very carefully. Contrition is absolutely necessary for the sinner's salvation. Contrition in no wise produces salvation. \*

Contrition, that is, knowledge of sin, of the wrath of God, and of His well-deserved condemnation, is necessary because the sinner cannot be converted without this knowledge. In every instance the terrors of conscience because of God's wrath and the threatened condemnation have preceded a sinner's coming to faith. The jailor trembled (Acts 16:29), the 3,000 were cut to the heart (Acts 2:37), the publican smote his breast (Luke 18:13), the Prodigal Son confessed, "Father I have sinned" (Luke 15:18), and God says, "Return to Me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments" (Joel 2:12 f.). This is the way of conversion: "Through this means, namely, the preaching and hearing of His Word, God works, and breaks our hearts, and draws man, so that through the preaching of the Law he comes to know his sins and God's wrath, and experiences in his heart true terrors, contrition, and sorrow, and through the preaching and consideration of the holy Gospel concerning the gracious forgiveness of sins in Christ a spark of faith is kindled in him" (FC SD II 54). Always, in every case, under all

\* The confusion to be avoided is expressed in the original by the clause: "damit nicht aus der Heilsordnung eine Unheilsordnung gemacht wird." — Tr.

circumstances, the call to repentance, to a genuine knowledge of sin, must precede the preaching of the Gospel. So our Savior preached, "Repent and believe the Gospel" (Mark 1:15). He has given His church the command that "repentance and remission of sins be preached in His name" (Luke 24:47). At times the Holy Scriptures use the term repentance to designate "the entire conversion of man"; at times, to designate only contrition, where a distinction is made between repentance and faith. (FC SD V 7 f)

There can be no conversion without contrition. Why not? Because a person who does not sense anxiety created by his sins can have no desire for the saving grace of God. A secure and self-righteous sinner despises the Gospel. Our Savior puts it this way: "They that are whole need not a physician, but they that are sick. I am not come to call the righteous, but sinners, to repentance" (Luke 5:31 f.). Luther: "As long as the delusion of his own righteousness remains in a man, so long there remains also an immeasurable pride, presumption, hatred against God, contempt of grace and mercy, ignorance with regard to the promises and Christ. Such a heart does not receive nor appreciate the message of the forgiveness of sins *gratis* for Christ's sake" (SL IX, 411). "Hearts that are secure and do not feel the wrath of God loathe consolation" (Ap XII 51). For this reason contrition is absolutely necessary; it is the indispensable preparation for the creation of faith. When the thunderbolt of the Law has crushed the secure heart, has brought about the true sorrow and the experience of death—"this then is what it means to begin true repentance . . . that they might know what they were before God, and might acknowledge that they were lost men, and might thus be prepared for the Lord, to receive grace and to expect and accept from Him the forgiveness of sins" (SA-III III). "If the sinners have once come to fear the wrath of God and hell, they are ready to receive the Gospel" (Walther, p. 229). The fact remains, "true contrition must precede" (FC SD III 23).

Without contrition no conversion! There can be no faith, no acceptance of the forgiveness of sins, in a heart that does not recognize the need of forgiveness. Faith and self-righteousness cannot dwell together. "Faith is conceived in the terrors of conscience"

(Ap III 21), and never otherwise. Contrition as a prerequisite for faith is so necessary and indispensable that it may properly be designated as belonging to conversion. "Now, repentance consists properly of these two parts: one is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel" (AC XII, cf. Ap XII 28). "Since, however, a man must first realize that he is subject to eternal damnation on account of his sins before he will accept the Gospel of grace, the preaching of the Law must always precede and accompany the preaching of the Gospel. 'By the Law is the knowledge of sin' (Rom. 3:20). . . . Since conversion is effected by the Gospel with the aid of the Law, the inner motions of the heart which go to make up conversion are: (a) the terrors of conscience (*terrores conscientiae*), which arise from the knowledge of sin engendered by the Law (Acts 16:29-30); and (b) the trust of the heart (*fiducia cordis*) in the gracious promise of forgiveness extended to man in the Gospel (Acts 16:31)." (Francis Pieper, *Christian Dogmatics*, English translation, II, 459 f.)

No conversion without contrition! This sentence, however, may not be equated without further ado with the following: Without contrition there is no forgiveness of sins. This unqualified statement would say that forgiveness of sins is somehow attached to contrition. Scripture, however, most emphatically insists on this second truth: Contrition in no way, either entirely or in part, not even in one thousandth part, produces forgiveness. The terrors of conscience in no manner and in no respect move God to forgive sin. The fear caused by sin and the improvement of life allegedly beginning with this fear do not propitiate God. Only one thing could propitiate God, namely, the blood of Christ, shed for the atonement of our sins for Christ's sake. God is gracious to the sinner for Christ's sake. God has forgiven the world its sins, and by accepting this forgiveness *through* faith the sinner personally appropriates forgiveness. "Therefore we conclude that a man is justified by faith, without the deeds of the Law" (Rom. 3:28). Contrition is not an integral part of justification. Those who claim that contrition is the condition and presupposition of forgiveness, that is, that God looks with favor on the sinner because he is sorry for his sin and thus has become a different, a morally better man —

they mingle the works of the Law, the work of man, with justification, and thereby subvert the Christian doctrine of justification. God does not wait until man manifests some good before He justifies him. God "justifies the ungodly." (Rom. 4:5)

Good works do not justify, and the contrition of one who is yet unconverted is not even a good work. It is coupled with hatred against God. Whoever would know and deal with God only on the basis of the Law, which confronts the sinner with nothing but God's wrath, such a one cannot love God. He is at enmity with God. He hates God. "Though as a monk I led a blameless life, I knew myself to be a sinner before God and had a very disturbed conscience. Nor could I have the confidence that God would be appeased by my satisfactions. Therefore I did not love the righteous God who punishes sinners, yes, I hated Him" (Luther, SL XIV, 447). Would God indeed justify on the basis of such godlessness [*Gottlosigkeit*]? Not even the contrition of the Christian can be the basis for justification. A Christian's contrition indeed belongs to the category of good works. The child of God bewails his sins because he loves God. It is a holy contrition. It manifests a God-pleasing hatred against sin. Yet the Christian does not thereby merit the forgiveness of his sins. In common with all other good works, also this phase of sanctification is imperfect, mixed with sin, constantly coupled with slavish fear. And since a Christian's contrition is a consequence of the forgiveness of sins, it cannot be its cause. Only one thing justifies the sinner, namely, the atoning work of Christ accepted by faith.

In the Lutheran Church it is not permissible to say that contrition effects salvation. The Lutheran Confessions teach clearly and definitely: "In like manner, too, in justification before God faith relies neither upon contrition nor upon love or other virtues but upon Christ alone. . . . Moreover, neither contrition nor love or any other virtue, but faith alone is the sole means and instrument by which and through which we can receive and accept the grace of God, the merit of Christ, and the forgiveness of sins, which are offered us in the promise of the Gospel" (FC III 30 f; cf. Ap VI 51 f). "Beware, therefore, that you do not put your confidence in your contrition, or ascribe redemption from sin to your sorrow.

For God regards you with favor not on that account but for the sake of your faith." (Luther, SL XIX, 84; cf. XIII, 546, 1953)

A Christian preacher must be on guard against all formulations that could create the impression that contrition somehow moves God to forgive sins or that forgiveness is dependent on contrition. Is it correct to say: "Christ graciously comforted Peter after Peter had with a flood of bitter tears of repentance confessed the grave guilt of his threefold denial"? Christ did not comfort Peter on the basis that he had confessed his sin with bitter tears. The fact that Peter wept bitterly was a result of the forgiveness which Christ offered him. It remains true that God's heart is not softened by the tears of repentance, neither by those that come from an unconverted broken heart nor by those that proceed from a believing and crushed heart. In the first instance they are not holy tears of repentance but unholy tears of despair. It is indeed true that the bitter tears of repentance shed by the converted are holy, because they arise from a God-pleasing attitude; however, because of the flesh of the Christian they remain impure. Neither the contrition that precedes faith nor that which follows faith is a valid basis of faith.

Nor may the matter be expressed in this way: "Nowhere in all the pages of Holy Scripture is a promise of forgiveness held out to any persons but the penitent and contrite. And since a man cannot possibly believe a promise which has not been made, nor accept a gift which has not been offered, the impenitent man cannot possibly have saving faith. Before he can have it, he must first genuinely acknowledge and lament his sins and earnestly desire deliverance from them; for only then will he have a promise in which to place his trust" (J. Stump, *The Christian Faith*, p. 214). Of course the impenitent man is not a believer. Of course you cannot offer the impenitent sinner the comfort of the Gospel. We may not cast the pearls before the swine. Perhaps Stump wants to say nothing more than this. But under no circumstances may we say that the sinner has the promise of forgiveness, or may trust in it, by the mere fact that he repents of his sin. We must not create the impression that there is no objective, universal forgiveness for all sinners. It would be sad if the sinner would have a promise of forgiveness only when he longs for it. No longing for forgive-

ness for Christ's sake comes into being apart from the offer of this forgiveness. The promise is unconditional.\*

The false teaching concerning the saving power of contrition is no small matter, no minor departure from the true doctrine. The chief article of Christian doctrine is at stake. "Here very good attention must be given with a special diligence, if the article of justification is to remain pure, lest that which precedes faith, and that which follows after it, be mingled together or inserted into the article of justification as necessary and belonging to it" (FC III 24; cf. Ep III 11; Ap XII 75). "Let us say it right at the start: there can be no understanding of the Lutheran doctrine of justification when these two things are not equally emphasized: there is no faith that is not preceded by contrition, there is no contrition that is a determining factor in the righteousness of faith." (F. H. R. Frank, *Theologie der Konkordienformel*, II 61)

Furthermore, the certainty of forgiveness, the salvation of the sinner is at stake. The sinner is bound to despair if the certainty of salvation is made in any way to depend on the attitude or the moral condition of man, whether that be in the crass Roman-Jewish or in the more subtle Pietistic-Methodistic way. Let us take the earnest words of Dr. Pieper to heart: "Nothing that precedes faith (contrition), nothing that follows faith (*unio mystica*, sanctification, and good works, etc.), may be co-ordinated and joined with faith as a means of appropriating the remission of sins; otherwise the Christian order of salvation is perverted. [. . .]" (II, 397). Likewise the earnest words of Dr. Walther: "Such sermons have a harmful effect and lead souls astray . . . producing only hypocrites and often driving men to despair" (p. 238; cf. Ap XII 34). Finally, the earnest words of Dr. Luther: "Remember, therefore, that the

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\* Zahn (*Evangelium Johannes*, 20:23) gives the matter a pronouncedly synergistic turn: "The Gospel proclaims God's general amnesty to man . . . but in principle always on condition of μετάνοια and πίστις . . . In spite of the universality of God's and Christ's saving intention, the remission of sins proffered by the preacher of the Gospel does not apply to all, but according to Christ's words, only to some, namely, to those who are willing to meet the stated condition." By the way, what a strange thought sequence: a universality of God's saving intention, limited to one class of men! God wants to save all, but only those who are willing and able to meet certain conditions. As is well known, synergism poses as the champion of *gratia universalis*. However, in consequence of its basic principle, synergism rather thoroughly disposes of the universality of God's saving purpose.

keys, or the forgiveness of sins, do not depend on our contrition or worthiness, as the opponents teach and pervert; such teaching is thoroughly Pelagian, Turkish, pagan, Jewish, Anabaptistic, enthusiastic, and Antichristian. On the contrary, our contrition, work, heart, and whatever we may be, must be based on the keys. . . . It is true, you must have contrition, but for you to rely on the forgiveness of sins for that reason and to think that thereby you confirm the work of the keys, would mean to forsake faith and to deny Christ. He wants to forgive your sins and absolve you, not for your sake, but for His own sake, purely by grace, by means of the keys." (SL XIX, 943 f)

## II

Does contrition produce the sinner's salvation?

The Romanists and their close relatives teach that contrition merits the forgiveness of sins or somehow moves God to be gracious to the sinner. In addition there are, however, many who do not regard contrition as the means of justification, but let the sinner's salvation begin with contrition, or have the sinner enter the way of life in and through contrition. This manifests itself in many variations. It is said that contrition more or less creates faith; predisposes to faith; produces an attitude inclining toward the Savior; true repentance always grows into faith. It is said that in contrition new motions of life, holy stirrings of the will, manifest themselves; that in and through contrition man's natural condition experiences a change; that contrition is the beginning of improvement, of an ethical transformation; that contrition amounts to half of conversion. We shall document these assertions to show how widespread this view of contrition is, and then we shall point out the destructive character of this error.

F. H. R. Frank states expressly that faith evolves from contrition (p. 65). "Faith evolves from the knowledge of the living God in the manifestation of His divine will of judgment, from the crushing sorrow over sin — the first ray of light which by the power of the Holy Spirit falls upon the conscience of the unconverted." It is true that he says, "contrition does not in itself include faith" (p. 306). But he continues: "By virtue of the spiritual gift on which the enlightenment depends, the passive state in which the contrite person finds himself also at this point contains already

the possibility of assisting the involuntary witness of the conscience by self-determination and thus of progressing from contrition to penitence" (p. 307). Note the ominous terms "self-determination" and "enlightenment." We know the implications of these terms in the language of the Pietists and synergists. It is the Pietistic-synergistic theology which lets faith develop out of contrition and ascribes powers to the "enlightened" and "quickened" man which work toward conversion. [...] A Pietist, H. P. Fresenius, ascribes to the person not yet converted but quickened — one who has come to a knowledge of, and anxiety concerning, his sins — spiritual powers which co-operate in his conversion. "When God thus quickens, man must be alert and properly accept and use the quickening grace. . . . To one who has been awakened God has already given a great measure of light and the power needed to arise fully. The more a man becomes awake and alert, the more concerned he is about his salvation, the more the gracious power of God presses upon his heart. Man must accept this divine power. This acceptance consists in this, that man agrees to let God convert him, that he approves of God's giving him a new heart, yes, that by prayer and supplication he opens his heart, that is, lifts the inclinations and desires of his will to God." At another place he says: "First, the heart of stone is taken away. . . . This hardness is removed when the Spirit of God gives man a godly sorrow over his sins. For through his sorrow the stony heart is ground, crushed, beaten, so that the sorrowing, grieving sinner stops opposing God. . . . In this way all the powers of our salvation are renewed; and this is the first step of grace. The second step consists in this, that God also gives a new spirit. This new spirit signifies the spiritual life which God grants us in regeneration" (*Epistelpredigten*, p. 673 f., 682 f.). According to the Pietistic theory, contrition contains vital powers which overcome evil. The great unrest, grief, and sorrow of contrition are designated as the conflict of repentance, or as the great repentance. This conflict is said "to last only several days in one case, in another, a year or more. Let no one be in a hurry to conclude this conflict. . . . This would mean playing truant from God's school and not seriously pulling out the roots of the evil. . . . Contrition is basically to earn the forgiveness of sins and to eradicate sin" (Meusel, s. v. "Buszkampf").

H. Martensen shares this view of the Pietistic-synergistic "awakening" or "enlightenment," describing it as follows: "Awakening precedes regeneration, but it does not constitute it. Awakening is certainly a work of grace, affecting the entire personality of the man, raising his consciousness to a higher religious state, a state to which he could not raise himself by his own natural powers merely. . . . Grace kindles a new light in his soul (*illuminatio*); the kingdom of God rises within the man; and he looks upon the world and upon himself in a new light; it impresses the will with a grievous sense of sin and corruption (*contritio*), and a life of fellowship with Christ appears to be the highest good. But although regeneration is certainly initiated thus, awakening is a state which precedes regeneration; it is the spirit seeking its home in answer to the effectual call of grace; but it is not yet the permanent indwelling (*inhabitatio*) of grace within the soul. . . . Grace cannot advance toward its goal except through a voluntary act of surrender on the part of the man himself" (*Christian Dogmatics*, p. 384).

W. Rohnert describes the improvement which allegedly begins with contrition in this way: "The will of the new man after conversion cannot possibly remain inactive, cannot refrain from participating in the work of the Holy Spirit by a daily exercise of repentance. Where the grace of God has gripped a heart and works in it, where the beginnings of a new life have been created by the Holy Spirit, inward experiences and motions of life must follow; and sincere contrition over the past life of sin arises in the heart, a yearning and longing for forgiveness, a fighting and wrestling, and in this way the resolve of the prodigal son matures, 'I will arise and go to my father.' New motions of life and holy stirrings of the will manifest themselves, so that man in the power of the Holy Spirit by a voluntary decision of his will now joins in the conflict between spirit and flesh and by daily repentance cleanses himself of the sins that cling to him—the so-called *poenitentia continuata seu quotidiana*. This *conversio activa* is a step by step process, in which the newly awakened spiritual life becomes ever stronger and grows until conversion is complete.—Here there can be no thought of synergism, because the new motions do not originate with the natural powers of man but with

God alone" (*Die Dogmatik der Ev. Luth. Kirche*, p. 356 f.). It is difficult, if not impossible, to follow Rohnert's line of thought. In the first sentence he correctly describes the new man after his conversion. In the second he describes the same person as one who is still in the process of coming to the decision to go to the father. In the third sentence he again speaks of the daily contrition and repentance of the child of God. But in the fourth he describes this person as one in whom conversion is not yet complete. The impossibility of this line of thought is in keeping with the impossibility of this entire fictitious situation. It is simply impossible for a person who is dead, not yet converted, to manifest signs of life before he has become spiritually alive. This much is clear: Rohnert calls contrition, the contrition of one not yet converted, a new motion of life. By speaking of conversion as a progressive process in which the new life expresses itself in contrition, he is operating with a synergistic concept. (His disavowal of synergism does not help matters; even though he does not state that the new motions arise from the natural powers of man, he still presents the natural man — not yet converted — as using them.)

It is characteristic of modern synergism to describe conversion as a process in which contrition constitutes the beginning of conversion. We quote several proponents of this theory. *Lehre und Wehre* (50, pp. 28 ff.) cites an article from *Die Kirchliche Zeitschrift*, in which contrition is called "the beginning of conversion." As the divine Law works contrition, "it draws man away from sin." The article goes on to say: "If man, after he has been called (the first step of conversion), has received such power, then exercises and uses it, God will effect in him the second step, namely, repentance, and God accomplishes this by the preaching of the Law. As soon as God through the preaching of the Law has given man the power to repentance, man can repent in virtue of this power. But, as we noted, man can also wrap this talent, this gift, in a cloth, bury and despise it. But if man makes use of the gift of repentance, God will bring him to the third step, namely, faith, and this by the preaching of the grace of God in Christ Jesus." Accordingly, already before man has come to faith, or is actually converted, he is in possession of spiritual powers! For he is called upon to make the proper use of the gift of repentance, or contrition, which the

Law has created (offered?). If man uses this gift properly, if he sets his powers in motion, he will come to faith.

It is clear that the theory of conversion as a gradual process pictures contrition as contributing to salvation. It is therefore designated the "beginning of conversion." H. Schmid writes: "The acts preceding conversion are more particularly the following: 1. The unconverted and unregenerated man being from his birth under the dominion of sin and his sinful propensities, manifesting themselves boldly in actual sins, the first act of grace aims to divert him from this state of sin and, with this end in view, to beget in him real pain for past sins and a desire to be freed from the dominion which sin has exercised over him, viz., *contrition*. 2. The second act of divine grace is this, that it drives man, alarmed on account of his sins, to take refuge in the merit of Christ, which covers his sin and is accounted as his merit, so that *conversion*, which *commences* [italics mine] in contrition, is finished in *faith*. The former is produced by the preaching of the Law, the latter by the preaching of the Gospel. From what has been said it follows that *conversion*, like *regeneration*, does not take place at once, but is brought about by repeated acts of one and the same grace. This grace is variously designated, as it produces the beginning or the progress of conversion and as it is efficacious with or without human co-operation. In the beginning of conversion man is thus altogether passive; in the further progress of it, however, active in so far as the powers produced by grace must in it be operative. But as these powers are called forth by grace and man can do nothing at all by his natural powers, conversion is therefore to be considered as produced by grace alone." (*Doctrinal Theology*, p. 460 f.)

The foregoing calls for three observations. 1. Some men within the Lutheran Church actually call contrition the beginning of conversion. Before a man has come to faith, he has already in the act of contrition turned away from sin, in whole or in part; has turned to God, at least half way; has half converted himself. 2. Schmid cites the dogmatists in support of his views. It is true, the *later* dogmatists more or less clearly expressed the theory of a process of conversion, of preparatory acts, of contrition, etc., as a preliminary stage of conversion. And this false presentation by the dogmatists of the 17th and 18th centuries is widely current

today. The matter is presented as though the motions arising in contrition were spiritual or salutary motions whereby man is rendered capable, fit, and receptive for faith. (Whoever makes the contrition wrought by the Law a part of conversion, because it is the prerequisite of conversion, speaks in accordance with the Scriptures and the Confessions. This is conversion in the broader sense. But whoever speaks of conversion "in a broader sense," as though conversion began with contrition, speaks contrary to Scripture and the Confessions.) 3. Schmid is not ready without further ado to accept the *pure passive* of the Confessions. [...] He hedges. In a certain sense man is "thus altogether passive." But in a certain regard he is also "so far active." This "activity" of man who is not yet converted is a part of the apparatus of synergism. The *status medius*, that is, the process of conversion, is made to serve as an auxiliary apparatus.

Dr. Stump also feels called upon to qualify the *pure passive*: "Hence, looking at the process as a whole, the Formula of Concord, quoting Luther, declares that in conversion the human will is purely passive. Only God can and does make the unwilling willing; and all the credit of conversion goes to Him and none of it to man. On the other hand, when the process of conversion is looked at in detail, it is evident that as the process proceeds, there is a certain activity on the part of man. If the process is to be completed and is to end in actual conversion, the new powers which the Holy Spirit gradually gives to the sinner must be used in that conflict between the flesh and the spirit which ensues previous to the actual decision against sin and for God. But this activity on man's part is produced by the Holy Spirit and is exercised through new powers given by Him and not at all through powers which are native or natural to man" (pp. 257 f.). Thus Stump teaches that spiritually good powers are set in motion in the still unconverted man (before "actual conversion"), that a conflict takes place between flesh and spirit, a conflict of repentance, of contrition against sin.

The process of conversion is described by L. S. Keyser (*A Manual of Christian Ethics*, p. 103 f.) as follows: "a) *Vocation*. This is the call of God to awaken the sinner to his unsaved condition. It is a holy calling to forsake sin and seek salvation. b) *Illumina-*

tion. In this process the Holy Spirit, through the Word of God, uses the Law to convict the sinner of his sins and to show him his moral and spiritual helplessness. "Through the Law cometh the knowledge of sin." c) *Repentance, or godly sorrow for sin.* This state is the result of the previous process. It is highly ethical because it means not only contrition, but also a desire to be freed from the unethical status. Repentance (*metanoia*) means a change of mind, that is, of the intellect, the heart, and the will. d) *Passive faith.* The convicted sinner may struggle and try to save himself for a time, as Luther did, but until he is willing to surrender to God, who alone can save him, the work will not proceed. The Holy Spirit operates upon him until he passively permits God to save him; then the next divine function takes place." All of this takes place in one who is still unregenerated; for not until then follows: "e) *Regeneration.* As soon as the convicted sinner gives himself up completely into God's hands, the Holy Spirit begets the new life within him."

According to this presentation, a process of conversion develops in the unregenerate, so that spiritually good powers are alive in the contrition of the unconverted, that the change of mind (*metanoia*) has already started with contrition, that contrition is the beginning of conversion. It is clear that in this process of conversion the synergistic self-surrender to God is of decisive significance. "As soon as the convicted sinner gives himself up completely into God's hands," then and only then the Holy Spirit creates the real new life of regeneration.

Professor O. Hallesby (Oslo) supports the same view in his book on conscience. Sometimes he describes the necessity of contrition correctly. Contrition is necessary "to break our own inherent and deeply rooted confidence." But then he continues: "Through this awakening God has now made possible the *conversion* of the awakened soul. The latter must now choose. He is free to choose *whatever* he wills. . . . Men had been 'killed' by the Law and therefore felt the need of the Gospel, whereby they also acquired the *inner qualifications* [italics my own] for believing in the Gospel. . . . Through the Word and the newborn conscience God makes known His will to sinful man. Then the sinner must choose whether to submit to the categorical and absolute judgment of his

conscience or, in rebelliousness and dissimulation, seek to evade the judgment of his conscience. If he chooses to submit, faith is born within him. . . . As the Gospel is then preached to the awakened soul, who now, by believing in the Law of God, has received new ears with which to hear the Gospel, we see how faith in the grace of God begins to grow." (O. Hallesby, *Conscience*, pp. 67—98)

P. L. Mellenbruch puts it thus: "Contrition has no merit in itself. It does not pay the penalty for sin any more than contrition for theft or murder will pay the penalty before a civil court. [This is excellent!] Contrition does, however, put the person in a position to lay hold of the forgiveness provided in and through Jesus Christ. [This could be correctly understood, but he continues:] Contrition serves as a deterrent from sin. Having experienced contrition, the sinner is thereby strengthened, at least to some extent, against the temptations which continually beset him. Contrition opens the way for faith. [Also this last sentence permits a correct interpretation. But observe what follows:] When the individual ceases to harden his heart, and when he acknowledges his sin and weakness, he instinctively turns in trust to his God." (*The Doctrines of Christianity*, p. 110)

It is, therefore, a fact that within the Lutheran Church contrition that precedes faith is called a part of conversion, not in the sense that it is the necessary prerequisite for faith but in the sense that conversion is effected *by contrition and faith*. One more reference to such a view: "Repentance is the first (negative) aspect, the basic beginning; faith is the (positive) completion of conversion. Thus Scripture pictures repentance as the basis within man for the new life. The inner process of conversion, as wrought by God, begins with the self-judgment of repentance, which consists in the change of mind that takes place in the knowledge of, and sorrow over, sin and in the earnest purpose to break with sin in order to live unto God" (Luthardt-Jelke, *Kompendium der Dogmatik*, par. 65). Here repentance means contrition. This is clear from the added exposition: "The signs of a true contrition within man are: forsaking evil and longing for sanctification. Now, this contrition, this knowledge of sin and anxiety regarding sin, etc., is the basic beginning of conversion. By means of the *motus praeparatorii* (of which the terrors of conscience are a part) "a real

receptivity and the possibility of self-determination for salvation is brought about." (Par. 64)

This shows why this theory of a process of conversion, beginning with contrition, is so popular. It leaves ample room for synergistic self-determination. There can be no doubt regarding Luthardt's synergistic way of thinking. He expressly states in the same paragraph: "Scripture designates conversion partly as a work of grace, partly as an achievement of man." Dr. Jelke (op. cit.) adds, "The problem of conversion concerns the relation of the divine operation of grace to man's free attitude." — By the way, we find it difficult to understand why repentance (contrition) is called the *negative* side of conversion. This expression can be understood correctly if by "negative" we mean that the obstacle of self-righteousness and security must be removed. Thus Hollaz uses a similar term: "Contrition is not the positive or causal means of kindling faith, but is only the privative means by which . . . the obstacles which otherwise would impede the kindling of faith are removed" (quoted in Schmid, *Doctrinal Theology*, p. 468). In the presentation by Jelke, however, "negative" is used to designate "real receptivity," the power of "self-determination," the beginning of conversion. And that is certainly something positive. (Cf. *Lehre und Wehre*, LIV, 338 for an excellent summary)

The above-mentioned theologians let salvation begin with contrition in as far as contrition allegedly makes the heart receptive and willing for faith. Others, again, dispense more or less with this fictitious relationship of contrition to conversion, but describe contrition as a holy, God-pleasing change of heart and transformation as a result of which man does what is good and right. If, however, the contrition, produced by the Law, is of such a nature, then indeed salvation begins with it. Man is no longer walking the way of sin and perdition, but the way of life. "The first effect of the knowledge of self is contrition, or grief and sorrow over our sins. . . . The contrite sinner of this frame of mind abhors the previous deceptions of selfishness, forsakes the way of perdition, returns to the way of God, the narrow way, which the godly walk, Matt. 7:14, and seeks the rest and salvation which he would not and could not find in the world" (August Hahn, *Lehrbuch des christlichen Glaubens*, 1828, p. 504 f.). In the next paragraph, however, Hahn correctly

presents the function of contrition—but he should have described it differently in the first place. [...]

In his book, *The Ethic of Jesus*, p. 175, J. Stalker says: "As has been seen above, the first step upwards, out of unrighteousness towards Christian character, is repentance; and now we go on to the second, which is faith." Stalker does not exactly identify "repentance" with "contrition." He would like to regard "repentance" as equivalent to "conversion." However, as he has just demonstrated, this "repentance" precedes faith, includes "contrition," and constitutes the first step from ungodliness to the Christian life, which he describes as follows: "The prodigal 'came to himself'; and this striking phrase may be said to show the first element in repentance to be awakening . . . a vision of good. . . . A fourth element is confession. . . . Confession deepens the sense of sin in the mind of him who confesses. It separates man from sin, being a kind of violent ejection of the latter. . . . The fear of danger must be strong enough to force the prodigal to his feet and the vision of good attractive enough to draw him on in the right direction. . . . In the woman who was a sinner we see repentance in its purest form. It was in flight from a besetting sin and a lost life and in pursuit of a better life, the vision of which had risen before her eyes, that she ventured in where she dared not well be seen" (p. 160 ff.). Note well that all this [in his opinion] takes place before faith is present in the heart!

J. A. W. Haas treats the matter in exactly the same way in his book, *The Truth of Faith*. On page 110 he speaks of "faith following repentance." What precedes faith is described thus: "Through repentance men realize their real selves and can come to happiness and eternal life. . . . The substance of real repentance is to be sorry after a godly manner, and as God would have an honest change of mind, heart, and purpose. . . . There must be, as in the case of the publican, honest, heartfelt humiliation before God, Luke 18:13, which exhibits itself in its sincerity through actual deeds of restitution when the wrong can be partly righted."

In this connection we should also call attention to a remark in the *Kompendium* of Luthardt-Jelke (p. 34): "For our concept of repentance we must not overlook the present significance of Kierkegaard, who places the idea of contrition into the center of his

theology. In contrition Kierkegaard sees the religious relation to God beginning to express itself. According to him contrition amounts to the fitting expression for complete love to God. All knowledge, and therefore all love to God, depend on contrition." In answer to this crass perversion of contrition and its significance Dr. Jelke has only this comment: "This is without doubt a one-sided view of Christianity; yet it is a view that has something to say to our generation."

The Christian Church cannot tolerate the doctrine that contrition effects salvation, certainly not in the form that contrition produces the forgiveness of sins. Nor in the form that the sinner's salvation begins in and with contrition. Also this form of the false doctrine concerning contrition perverts the order of salvation. [. . .]

It perverts the order of salvation. It confounds the doctrine of conversion. The conversion of the sinner, this miracle of God by which the sinner gains possession of salvation, is brought about by the creation of faith in the heart of the sinner. "A great number believed and turned unto the Lord" (Acts 11:21). By virtue of the fact that they came to faith (πιστεύσας) they turned to the Lord. "Even when we were dead in sins, hath [He] quickened us together with Christ . . . and raised us up together. . . . For by grace are ye saved *through faith*" (Eph. 2:5 ff.). "Wherein also ye are risen with Him *through the faith* of the operation of God" (Col. 2:12). Before there is faith, man is unconverted. We may not tell him that he is converted because of his contrition, nor may we tell him that he is half converted or that conversion has begun. We may not tell him that he is on the way of salvation with *one* foot. To those who are not saved by faith the apostle says that they are dead in sin (Eph. 2:5 f.), and the word "dead" does not mean "half dead," either in a physical or in a spiritual sense. There is no halfway condition between death and life, either in the natural or in the spiritual realm. There is no *status medius*, no process of conversion which allows us to describe a man who is indeed not yet converted, that is, not entirely converted, as one who nevertheless feels spiritual motions in himself and by the proper use of these vital powers works himself through to life. Scripture has only *one* term for the unconverted, namely, "when ye were dead." Pelagianism describes unconverted man in different terms. It ascribes

spiritual powers to him. To say that the unconverted brings about his conversion by the use of spiritual powers originates in Pelagian thinking. It is also contrary to the Scriptural doctrine of conversion to say that contrition connotes man's moral transformation, or that it transports him into a morally better condition. Moral improvement depends on *faith*, the essence of conversion. Sanctification is a *fruit* of conversion, of faith. There is nothing good in man before faith. Rationalism and Romanism do not hesitate to say: "The sorrow of repentance reacts on the soul, strengthening it to meet the new task of moral reformation." Lutherans do not use such language.

The doctrine of the saving efficacy of contrition perverts the order of salvation. It mingles Law and Gospel. The Gospel alone creates faith (Rom. 10:8, 17; 1 Cor. 1:21-23; 2:2-5). "The Holy Ghost has called me by the Gospel." "... the Gospel, which alone properly teaches and commands to believe in Christ" (FC SD V 19). "... through the preaching and consideration of the Holy Gospel concerning the gracious forgiveness of sins in Christ a spark of faith is kindled in him" (FC SD II 54). The Law can neither create faith nor predispose man to it. The Law can only kill (2 Cor. 3:6). How can contrition, which is worked by the Law, predispose to faith, let alone create it? How can the desire for grace, this "spark of faith," grow out of contrition and fear created by the terrifying Law? That is contrary to Scripture and the order of salvation. We may not assign to the Law the function of the Gospel. Gerberding's statement, "True repentance always grows into faith and true faith presupposes penitence" (*The Way of Salvation*, p. 142), is entirely correct as far as the second statement is concerned, but completely wrong in the first part, unless "contrition" means that contrition only to which faith is added. Frank is wrong in saying that "faith develops from such a feeling." Hallesby is wrong in saying, "Faith is born out of distress of conscience" (*Conscience*, p. 109). The Apology is correct in saying: "Faith is conceived in the terrors of conscience" (III 21); but the Apology deliberately says "in," not "out of," the terrors of conscience. Fresenius should not say that it is "agreeable" to one terrified by the Law of God "to be converted by God, that it pleases him when God gives him a different heart." To one who has not yet come to faith nothing that God does is

agreeable. It is not correct to say that the Law softens the heart by working contrition. The thunderbolt of the Law shatters the heart, self-righteousness and self-reliance, but it does not soften the heart. Only the Gospel can do this.

Similarly it is a mingling of Law and Gospel to call the contrition that is effected by the Law the beginning of improvement. The Law can only kill. Only the Gospel makes alive (2 Cor. 3:6). Furthermore, the evidences of life, holy motions of the will, God-pleasing drives and resolutions, are found only in one whom the Gospel has quickened. In the unconverted the Law can only arouse and increase sin (Rom. 7:5,8). In the sinner who is struck by the curse of the Law there is no trace of love to God. He can only curse God. The more he recognizes his sinful condition, the more his hatred against God increases. "It is servile fear when faith does not sustain the anxious heart" (Ap XVI 38). Surely we cannot expect good motions to develop in such a heart estranged from God and inimical to God. The contrition of the Law in no way brings the sinner to the way of improvement, of salvation. "The more we see our sin, the more guilty our conscience becomes, the more our flight from God increases. The knowledge of sin in this sense signifies not the first step toward improvement, but the last step into perdition" (E. Schott, *Fleisch und Geist nach Luthers Lehre*, p. 35). Luther: "Contritus lege tantum abest, ut perveniat ad gratiam, ut longius ab ea discedat. Petrus, si diutius in illa contritione legis mansisset et Dominus eum non respexisset, idem illi accidisset, quod Iudae, id est, desperatio et mors. . . homo istos [sc. terrores legis] sentiens odit Deum et iniustum iudicat." "But the chief office or force of the Law is that it reveal original sin with all its fruits, and show man how very low his nature has fallen, and has become utterly corrupted; . . . In this way he becomes terrified, is humbled, desponds, despairs, and anxiously desires aid, but sees no escape; he begins to be an enemy of God, and to murmur, etc. This is what Paul says, Rom. 4:15: 'The Law worketh wrath.' And Rom. 5:20: 'Sin is increased by the Law'" (SA-III II 4). The improvement of man, his moral betterment, begins only after the Gospel of the gracious forgiveness of sins has penetrated his heart, has worked faith. "God out of His infinite goodness and mercy comes first to us, and causes His Holy Gospel to be preached,

whereby the Holy Ghost desires to work and accomplish in us this conversion and renewal, and through preaching and meditation upon His Word kindles in us faith *and other godly virtues*" (FC SD II 71). The contrition of a believing child of God is something good and produces good. It proceeds from the Spirit. But there is nothing holy in the flesh, and the Law cannot bring anything holy either out of this flesh or into it. The preparatory motions are certainly necessary, but they may not on that account be characterized as good, spiritual motions (cf. Pieper, 461, fn. 10). Whoever makes contrition the beginning of betterment, or expects the Law to produce holy and good intentions, transfers the office of the Gospel to the Law.

He perverts the order of salvation. [. . .] He creates only confusion. He leads the sinner astray. If the sinner would take seriously this theory of the salutary efficacy of contrition — and the matter is very serious for the terrified sinner — he will either despair or become carnally secure. The sinner who has been taught to believe that good motions must manifest themselves in his heart in the course of contrition finds himself in a dreadful situation. His conscience is aroused, and he knows only too well that no good thing dwells in him. Then he is told about holy resolutions of his will. But when nothing like that comes to pass, he despairs. Of course, the sinner should despair of himself. God deals with him in that way. By the Law, God brings him to the knowledge that there is nothing good whatever in him. We are fully justified in disabusing the sinner's mind of the idea that there is something good in him. But no man may assume the responsibility for telling the terrified sinner that God will deal with him henceforth on the basis of the Gospel, as soon as certain good resolutions of the will are manifest as a result of the preaching of the Law. A sinner thus advised will never apply the Gospel to himself. In the Apology the sinner receives this instruction: "Before the writings of Luther appeared, the doctrine of repentance was very much confused. . . . the Law only accuses and terrifies consciences. . . . How will men love God in true terrors when they feel the terrible and inexpressible wrath of God? What else than despair do those teach who in these terrors display only the Law?" (Op XII 5 34). What shall we say of the instruction that is now given the sinner: It is God's order

of salvation that, first of all, God-pleasing motions must appear as a result of the preaching of the Law and that then God would come with the Gospel? This would make the sinner wait too long — too long — for the Gospel.

The damage may appear also in another form. The ill-advised sinner may easily relapse into a deadly security. He had taken the matter seriously. He had been mortally terrified. And now he is told that this fear and sorrow created by the Law is something good, something holy, something God-pleasing. If he believes this, he will claim some credit for himself. The flesh cannot do otherwise. The result is that feelings of security manifest themselves. He finds himself in a situation where he is confronted by nothing but wrath and perdition, but is of the opinion that matters have taken a turn for the better. What Luther urged upon the semi-Pelagian Erasmus may be applied also here: "As long as a man is convinced that he can contribute something to his salvation, be it ever so little, he continues to trust in himself and does not utterly despair of himself. Hence he does not humble himself before God, but plans some work at some time and some place whereby he hopes, or at least desires, finally to obtain salvation" (SL XVIII, 1715).

This application results: Since the unconverted is led to believe that he has entered the way of life by his contrition, he no longer despairs entirely of himself, and to that extent the entrance of the Gospel into his heart is blocked. Rather "here man must hear such a sentence as this: you are all of no account, whether you be manifest sinners or saints; you must all become different and do otherwise than you now are and are doing, whether you are as great, wise, powerful, and holy as you may be. Here no one is godly" (SA-III III 3). As long as the sinner is under the Law, no mention should be made to him of the beginning of improvement. Here no one is godly, in no respect. If we speak otherwise, the Law cannot perform its full function and neither can the Gospel.

It is true, you must have contrition. This is absolutely necessary. But it is not a part of Christian theology to say that man arrives at a better state by means of contrition, in other words, by way of the Law. This language comes from Pelagianism.

*(To be continued)*

# The Paradox in Perspective

By MARTIN H. SCHARLEMANN

PARADOX" is an ancient word and an honorable one. The Greeks applied it to anything that seemed contrary to public opinion or strange and marvelous. In this latter sense the term occurs in the New Testament. It was heard on the lips of the multitude that saw the healing of the palsied man. "We have seen παράδοξα today," they said in astonishment and awe (Luke 5:26). In Latin authors "paradox" came to mean an apparent contradiction. This is today its most common meaning in ordinary speech, although we must hasten to add that the Christian continues to feel in it the connotation of a depth which defies the consistencies of logic. We find the word defined in two ways, therefore, "as a statement or proposition which on the face of it is (a) apparently self-contradictory, or (b) apparently incredible or absurd, or at least marvelous, because it is contrary to common sense in some wider or narrower sense. . . ." <sup>1</sup>

As a more technical term in theology, however, the word "paradox" hardly antedates the work of Kierkegaard. In fact, its current use and popularity goes back no farther than the beginning of this century, when both philosophers and theologians suddenly became aware of the profound insights of that tragic Dane. So recent, in fact, is this development that even bulky encyclopedias of religion, until very lately, passed from "Paradise" to "Paraguay" without further ado—which even in a jet age is a leap of considerable proportions! Since the discovery of the method of paradox in the thought of Kierkegaard, the word itself has at times been overworked to the extent that with little exaggeration certain theologians could be described as devotees of "the cult of the paradoxical." <sup>2</sup> Its use, like the wearing of the latest Dior creation, for a time became a fad. Happily the fashion seems to be receding; yet we are left with the term and its consequences for theological formulation.

<sup>1</sup> *The Encyclopedia of Ethics and Religion*, 9, 632; cf. also John Hutchison, *Faith, Reason and Existence* (1956), p. 18.

<sup>2</sup> Albert Knudson, *Principles of Christian Ethics* (1943), p. 155.

Partly in reaction to what in many instances amounted to no more than a fleeting fashion, but chiefly from a concern for rational expression and communication, some secular philosophers and even certain exponents of a philosophy of religion have decried the use of paradox as a totally irrational procedure, unworthy of the precision achieved by a scientific century. Bertrand Russell, for example, once went so far as to say that "paradoxes arise from the attribution of significance to sentences that are in fact nonsensical."<sup>3</sup> From the standpoint of religion Henry Nelson Wieman has viewed the appeal to paradox as a repudiation of reason.<sup>4</sup> If we allow these men their basic assumption that reason is an adequate instrument for theological understanding and expression, they are partially justified, particularly in view of the fact that certain followers of Karl Barth seemed to manifest symptoms that bordered on the pathological as they reveled in the irrational and absurd. The abuse of a term and the method for which it stands do not, however, justify its abandonment. The paradox, in point of fact, is not only a legitimate but also an essential tool for the expression of certain insights in Christian theology; for the dimension of God's revelation often cannot be expressed or described in anything except paradoxical formulations.

This observation is intended to go beyond the assertion that Jesus at times resorted to such paradoxical statements as: "Let the dead bury their dead" (Luke 9:60), or again: "Whoever would save his life shall lose it; and whoever would lose his life on My account shall find it" (Matt. 16:25). Nor are we limiting ourselves to the rather obvious fact that His great apostle employed a paradox when he wrote to the Philippians: "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of His good pleasure" (Phil. 2:12, 13). Instead we shall venture out to the point of an insistence that much of revealed truth cannot be contained in single consistent statements. Truth often comes as twins, separate from, yet complementing, each other. This we propose to demonstrate by a hurried examination of a few facets in the Biblical view of man

<sup>3</sup> *An Inquiry into Meaning and Truth* (1940), p. 215.

<sup>4</sup> *The Growth of Religion* (1938), p. 256.

and God. We shall soon discover that the paradox is a necessary instrument of phenomenological description and of theological formulation.

Paradox is a basic descriptive tool in setting forth the nature of man as he meets us in our Sacred Scriptures. In the vast drama of creation and redemption recorded for us in the Bible we not only observe, but become involved in, the full range of man's situation in existence, surrounded as he is and infiltrated by the invisible "powers of darkness," a being "with the damp and drizzly November in his soul," suffering from the haunting fear that, when all is said and done, life may after all be quite meaningless, and often demonic in his own attitudes and behavior. The fearful dimensions of this mystery of evil have been a recent rediscovery of theology. "We have reached a better understanding of the Bible's view of man," writes Professor Wilder. "This man is seen in his psychosomatic unity. . . . Again, man is seen in his social involvement. . . . Finally, man is seen as a historical being in the sense that he necessarily participates in an ongoing process through action, choice, etc. Here all ideas of salvation through escape into a static inaction of contemplation are put in question, whether Platonic or spiritualist."<sup>5</sup>

We meet man as a finite creature. This limitation, to be sure, can also be demonstrated from the two-dimensional processes of the scientific method, as witness the fact that, when Heisenberg had established the impossibility of determining both the speed and the position of an atom, he resorted to the quite illogical principle of indeterminacy, by which the product of two uncertainties is equal to a definable constant.<sup>6</sup> Or, again, we might point to the physicist's willingness to use two contradictory theories of light, the corpuscular view of Newton and the wave theory of Huygens, to deal with certain phenomena of light. The Scriptural view of man, however, runs much deeper than all this: he is unequal to the proud boast of Nebuchadnezzar and under divine judgment for any thoughts of self-sufficiency like those of the rich fool.

<sup>5</sup> *Otherworldliness and the New Testament*, pp. 53—54.

<sup>6</sup> I owe this illustration and the following one to Edward Ramsdell, *The Christian's Perspective* (1950), p. 52.

More significantly, we find man to be a creature of God and yet in rebellion against his Creator, to such an extent, in fact, that at the Crucifixion he was caught with the very weapons of defiance in his hands. Yet despite this impious act and even by its means he is forgiven; for God "justifies the ungodly" (Rom. 4:5). This description of man, justified by God and sanctified in his life, is the source of Luther's famous paradox "Simul iustus ac peccator sum." As the Reformer discovered from his serious study of the Bible and from the anguish of his soul, this situation is sketched neither in terms of legal fiction nor of a pious hope—either of which would help solve the contradiction—but as a present and dependable fact. He found that as a person, in relationship to God, the ultimate dimension of life, he had to think of God's utter rejection of him and of His gracious acceptance of him as an indissoluble unity of existence. Now, such a state of affairs defies all the rules of logic. In truth it requires a "leap"<sup>7</sup> beyond reason to reconcile these two poles of life. In other words, here is a truth that can be stated only in the form of a paradox; and surely this instance demonstrates that a "rationally irresolvable contradiction may point to a truth which logic cannot contain."<sup>8</sup>

From the preceding is derived the equally important ethical paradox of Christian living: that justification is the impulse to action. This has quite properly been called the paradox of *Gabe und Aufgabe*.<sup>9</sup> God gives salvation freely; and yet we are expected to do good works. By God's grace reborn man is liberated from the curse of the Law, but by that very fact he is moved to do what the Law directs. "Just as three plus seven are not obliged to be ten," said Luther, "and no law or rule need be sought for their being ten . . . so the justified man is not obliged to live rightly, but he lives rightly; and he needs no law to teach him to do so."<sup>10</sup>

<sup>7</sup> This word was made famous by Kierkegaard, who borrowed it from Lessing but had to redefine it for his purposes. (Cf. James Brown, *Subject and Object in Modern Theology*, 1955, p. 64). — In passing, it might be noted that the use of this term in the dialectics of Marx serves as a good illustration of how this concept can be reduced to the two-dimensional language of science; for there it is used only of natural and social phenomena.

<sup>8</sup> Reinhold Niebuhr, *The Nature and Destiny of Man*, I 262.

<sup>9</sup> For instance in Whale's *The Protestant Tradition* (1955), p. 92.

<sup>10</sup> W 2, 596.

True, the Scriptures themselves at times use the analogy of the tree and its fruits; yet a tree is not a person, equipped with the whole apparatus of will and emotions. For that reason a similitude is hardly adequate to contain this truth; it can be said only in terms of an apparent contradiction.

All this touches on another problem of man's experience, namely, that of his freedom. We find the ancestors of our race asserting themselves against the specific instructions of their Maker, in the prospect of rising above them, but experiencing to their sorrow that they were now "bent back upon themselves," to use a phrase Luther delighted in. Israel of old set out to achieve its independence from divine direction. God's people demanded a king such as other nations had, but this path led to oppression and servitude. Judas took occasion to give full expression to his inmost drives and ended a suicide. The two great apostles Peter and Paul took up this matter and pointed to the paradox that to be free the Christian must serve. Writing to the Christians in Asia Minor, Peter distinguishes between license and liberty, describing his readers as free because they were servants of God (1 Peter 2:16). "For the man that has been called as a servant of Christ is the Lord's freedman," wrote St. Paul, adding, "Similarly the man that is called to be free is the servant of Christ" (1 Cor. 7:22). When Luther, therefore, set about describing the liberty of the Christian man, he put the essence of the matter in these two apparently contradictory statements: "The Christian man is the most free lord of all and subject to none; a Christian man is the most dutiful servant of all and subject to everyone."<sup>11</sup> On the purely rational level that can sound only nonsensical; and yet the tension is resolved in the life of each Christian. For that reason he even prays to his Lord as One "whom to serve is perfect freedom."<sup>12</sup>

By virtue of this relationship to his Lord man becomes a person, as his Creator intended him to be. His need for response is met not only adequately but fully; for he has related himself to the Eternal. This is a piece of theological psychology, or psychological theology, as the case may be, which is at times overlooked. But

<sup>11</sup> WA 7, p. 21 in Wace-Buchheim, *The First Principles of the Reformation* (London, 1883), p. 104.

<sup>12</sup> The Latin of this is more eloquent: "Cui servire est regnare."

as life becomes ever more meaningless in our hurried secular society, this side of experience deserves a growing emphasis; for the tensions of a life led in the dimensions of length and breadth alone can be most effectively resolved by the paradox of freedom through service. It is this that keeps man from being or becoming only an "it," or worse yet, "the quotient of one billion divided by one billion," to borrow Arthur Koestler's biting phrase for the totalitarian technique of reducing man to the level of a digit. This new quality of life is at the bottom of the suggestion made in the lines of Edwin Muir:

They could not tell me who should be my lord,  
 But I could read from every word they said  
 The common thought: Perhaps that lord was dead,  
 And only a story now and a wandering word.  
 How could I follow a word or serve a fable,  
 They asked me. "Here are lords a-plenty. Take  
 Service with one, if only for your sake;  
 Yet better be your own master if you're able."

I would rather scour the roads, a masterless dog,  
 Than take such service, be a public fool,  
 Obstreperous or tongue-tied, a good rogue,  
 Than be with those, the clever and the dull,  
 Who say the Lord is dead; when I can hear  
 Daily His dying whisper in my ear.<sup>13</sup>

Paradox, moreover, is a basic instrument for any attempt at a systematic presentation of the mighty acts of God, as these are recorded for us in the Scriptures. It is a theological truism by now to say that God chose not only to communicate with His creatures on their way through history but especially to confront them with Himself. The hidden God, to that end, unveiled Himself in historically experienced and demonstrable events. We can join Vaughan, therefore, in saying: "There is in God, some say, a deep but dazzling darkness."<sup>14</sup>

<sup>13</sup> Quoted in the *New York Times*, Book Review Section (August 5, 1956), p. 20.

<sup>14</sup> Quoted in the article on "Paradox" in the *Twentieth-Century Encyclopedia of Religious Knowledge*, p. 841.

He manifested Himself at the Red Sea and at Sinai. In establishing His solemn covenant with Israel, by unilateral action, God made it abundantly clear to His people that He, whom the heavens of heavens cannot contain, elected to dwell in the midst of His chosen race. For that reason the tabernacle was in fact known as "the tent of meeting." Moreover, God Himself designated the ark of the Covenant, the altar of burnt offering, and the altar of incense as places where He would meet with His people "to speak there unto thee" (Ex. 25:19; 29:42; 30:6). In subsequent periods God identified Himself with the tenuous but firm thread of Israel's history, particularly during and after the Exile. The absolute paradox — to use Kierkegaard's expression — is, of course, the Incarnation. This was and is "foolishness to the Greeks" precisely because it defies all processes of logic and reason. "This is the paradox of the Word made flesh, that the absolute Meaning which is the ground and end of the world — the Alpha and Omega — should be manifested in the world."<sup>15</sup> Man himself cannot penetrate this mystery; the Holy Spirit must provide the "leap" which reconciles the statement that "the Very God . . . was made man."

Our Lord Himself was tempted to remove the tension of this paradoxical situation by becoming only a particular person, framing Himself off, as it were, from His unique relationship to the Father. He could have achieved a revolution by yielding to the suggestion that He satisfy man's hunger or His curiosity, as other men have done, or by becoming a political figure, as other kings have been. But He resisted these temptations to the death that men might have salvation, believing as they sing the words of the mighty Lenten hymn:

*O grosse Not,  
Gott selbst ist tot.*<sup>16</sup>

As if to underline the logical inconsistency of His mission, Jesus chose for Himself the title "Son of Man." This became the stumbling block of the Jews; and they found it necessary to destroy the paradox inherent in Jesus' use of this term by charging Him with blasphemy. Even the disciples found it to be a mysterious

<sup>15</sup> Allan Galloway, *The Cosmic Christ*, p. 248.

<sup>16</sup> The tension in this statement has subsided in the English translation: "O sorrow dread, God's Son is dead."

concept. It recalled to them the majesty of the prophecy in Dan. 7:13 and to Psalm 110 and yet seemed to contain overtones of the Servant Songs in Isaiah. For, on the one hand, their Lord spoke of Himself as One who had authority to forgive sins; on the other, however, He hinted darkly at the necessity of suffering and death. For a long time the Twelve chose to overlook one arm of this paradox to the degree that the "sons of thunder" dreamed of, and asked for, a place on His right hand and on His left in the Kingdom.

Jewish theology before them had attempted to resolve the Messianic riddle by suggesting the possibility of two Messiahs: one to come in apocalyptic splendor, the other to suffer at least temporary defeat at the hand of Israel's enemies.<sup>17</sup> Jesus, however, absorbed these seemingly contradictory prophecies in Himself, subsuming them under His use of the name "Son of Man." It required no less than the miracle of Pentecost to bring this paradox into perspective in the understanding of the disciples.

In the record of the church's experience men have many times tried to dull the edge of God's greatest paradox, the Incarnation. Already in the days of St. Paul the Colossians attempted to apply some philosophy to this situation, suggesting that Christ might possibly be one in a hierarchy of intermediate beings stretching across the abyss between God's holiness and the obvious imperfections of this world. They had a word for this: "elemental spirits."<sup>18</sup> For their benefit, the apostle formulated the paradox of redemption in its boldest form; in Christ the total fullness of the Godhead resides in bodily shape (Col. 2:9). He had to explain to his readers that the distance between God and man is covered by the fact that the Creator is also the Redeemer and that the Redeemer is at the same time the Creator (Col. 1:17-20). This, of course, is not a solution made possible by logical processes; it is an item of revelation. The Colossians were sharply reminded that they could abandon this paradox only at their peril.

<sup>17</sup> Cf. Strack-Billerbeck, *Kommentar zum Neuen Testament*, I, 486 and IV, 872, for extensive treatments of this subject.

<sup>18</sup> It is now quite generally believed that the expression τὰ στοιχεῖα τοῦ κόσμου in Col. 2:7 means just this. For another interpretation see Arndt-Gingrich, *A Greek-English Lexicon of the New Testament and Early Christian Literature*. University of Chicago Press, 1957.

Some centuries later Arius sought to unravel this mystery by a method quite similar to that of the Colossians. In fact, he took a phrase from the apostle's letter to support his view. He selected from all that St. Paul had written particularly his description of Christ as "the First-born of every creature" (Col. 1:15) to advocate a kind of subordinate position for the Savior. He went further, however, by reverting to the Greek conception of the gods as architects of the universe and applying this limited construct to the Father. Athanasius was quick to recognize the mortal danger to the faith in the acceptance of these propositions. He kept insisting on the Biblical term ποιητής for God and went on to uphold the Son's oneness in substance with the Father as the very essence of the relationship between the Redeemer and the Creator. There were those at the time, and there have been many since, who, with Carlyle, lamented the fact that the "Christian world should be torn in pieces over a diphthong";<sup>19</sup> and yet the very fact of our redemption was at stake in a controversy in which one side aimed to reduce a paradox to greater logical consistency.

Leaping across the centuries, we might describe the Reformation, at least in part, as a reaction to the medieval notion that God was now, since His incarnation, a substance that could be dispensed and manipulated in the sacraments of the church. Organized Christianity had got itself on top of the paradox that God became man by reducing the qualitative difference between God in His holiness and man in his sinfulness through a method of describing sin in arithmetically measurable terms. Luther found it imperative to object to this system of logical traffic by taking refuge in the contradiction that the Word had indeed become flesh, but that He was still God; and he found rest in the shadow of this heavenly paradox.

Some time later Lutheran theologians were hurled into a controversy that had already plagued the early church. Its subject was the *communicatio idiomatum*. Possibly, in the present comfortable circumstances of the church and our general indifference to theological content, the story of this protracted argument may appear

<sup>19</sup> This was the debate over ὁμοούσιος vs. ὁμοιούσιος; cf. Charles N. Cochrane, *Christianity and Classical Culture*, especially pages 365 ff., for a statement on the fuller implications of this controversy.

to have been quite irrelevant to the demands of the Kingdom. Yet, in point of fact, this solemn and often staid quarrel was concerned with the very heart of the Gospel mystery. It was a planned attack on the logical proposition *Finitum non est capax infiniti*. Those who insisted on the communication of attributes in the person of Christ saw very clearly that the logic of their opponents resolved a puzzling paradox, to be sure, but only at the cost of losing the "good news."

Coming now to the story of our own church body here in America, we must note that the theology of its founder, Carl F. W. Walther, was formulated against the background of an age strongly under the influence of Hegel's claims for the self-realization of reason. In his university studies he saw that a purely rational approach to the "mystery of the Kingdom" and an almost universal contentment with this method of procedure reduced the Gospel to the dimensions of length and breadth, obscuring its depth in the eternal counsels of God. This, more than anything else, accounts for the fact that the most influential book to come from the pen of Dr. Walther bore the title *Law and Gospel*. The lectures that constitute this volume comprise a thorough reconsideration of a paradox made famous in this form by Luther but inherent in the whole Biblical account of God's ways with men.

We owe much to Dr. Walther; and we are particularly indebted to him for bringing God's own great paradox back into proper perspective in an age determined to create God in its own image of logical abstraction. His insight is an abiding reminder of the fact that when man encounters God, he is challenged to respond in his entirety, including his personal center, where the processes of thought go on. But this situation cannot be contained in the dimensions of length and breadth alone. For in the logical formulations man normally constructs, he works with the law of non-contradiction; but this principle of operation also comes under divine judgment as being an activity of exclusion. Revelation stands outside and above that law, even as God Himself "sitteth upon the circle of the earth." Any language about God must, therefore, break through the "sound barrier" of its self-imposed limitations.

But how can the method of paradox be meaningful at a time in history when the scientific method has created for itself the construct it refers to as the natural order of things? In part it cannot. And yet the use of paradox can be helpful in suggesting a level of existence that lies beyond the reaches of controlling knowledge and its exclusive concern with subject-object language. This must not, of course, be done with "Barthian lightheartedness." Its serious use induces anguish of thought and confronts the individual with the task of delving more deeply into the mysteries of life under God.

For this reason the paradox becomes a major instrument of communication in an age of logical positivism, the legitimate daughter of the scientific method. However, any paradox will have meaning only insofar as the hearer is able to recognize in the structure of the symbol under discussion some correspondence to the pattern of symbols within himself. At this point the church of today confronts its most difficult assignment; for it must constantly remind itself that modern man has deliberately cut himself off from the area of meaning, having set himself the task of reducing the three levels of his existence to the "Mercator map" of subject-object language alone. Here the paradox can serve as a "schoolmaster" that leads to Christ, in whom alone the anguish of life finds its resolution.

St. Louis, Mo.

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## HOMILETICS

### *Outlines on the Ranke Epistles*

EXAUDI

EPHESIANS 4:14-16

The history of error and unfaithfulness in the church shows a tendency in every age to exalt human thought, work, and doctrine. Man by nature wants to be the master and teacher (Gen. 3:4-6). Our text warns against "every wind of doctrine." Above all, it points to Him who is the Truth, who alone can save and teach us.

Christ the Head and Life of His Church

#### I. Beware of the doctrines of men (v. 14)

A. Every "wind of doctrine" endangers Christ's rule in the church, tosses men "to and fro."

B. Human ideas are taught as doctrines "by the cunning of men, by their craftiness in deceitful wiles" (RSV). False prophets are often intelligent, clever, and winsome. They may use Scriptural words, but they do not preach the Law and the Gospel. Error in the church is more subtle than unbelief outside. Blatant atheism is easier to recognize than soul-destroying heresy within. We must judge the doctrine of those who "lie in wait to deceive."

C. Our aim must be to grow up from the guile and simplicity of immature Christians into the mature strength of faith and knowledge.

D. Specific applications for our time and situation: The clever manifestations of "liberal Christianity" exhibit the same tendencies always seen in error. Human ideas and works would dethrone Christ and His Word—in personal life, thought, and devotion; in the church; in the world.

1. The history of humanism in modern Protestantism is told by Harry Emerson Fosdick in his autobiography, *The Living of These Days*.
2. "Positive thinking," advocated by many in our day, is often called a "do-it-yourself religion." It preaches no repentance (Law) nor forgiveness (Gospel).
3. These are modern examples of the "winds of doctrine" which have no divine message of sin and salvation.

## II. Speak His truth in love (v.15)

A. The called ministers of Christ have the first responsibility to teach His truth, v.11; vv.12 and 15 show that every Christian, however, has this responsibility, for all belong to the church. Today's Epistle (1 Peter 4:11). The Holy Gospel (John 15:27). There is a priesthood of all believers. Do we exercise it in our words and actions?

B. Christ's truth must be spoken in love. True zeal for God and His Word (the First Table of the Law) always remembers also the Second Table (our duty toward men). 1 Peter 4:8. 1 Cor. 13:2: "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." The same word is used in our text as in 1 Corinthians 13: ἀγάπη. Love is supreme. Christ's love which saves is always reflected in Christian life. 1 John 4:8: "He that loveth not knoweth not God; for God is Love."

C. When Christ's truth is not spoken in love, we endanger and perhaps nullify the strength of our witness. The truth of the Word and love in our life and work must go together. We are to "grow up into Him in all things."

D. We ourselves grow in faith and knowledge when we testify to others. This blessed activity blesses speaker and hearer. It is by "speaking the truth in love" that we grow up into Him. 1 Tim. 4:16: "Take heed unto thyself, and unto the doctrine. Continue in them, for in doing this thou shalt both save thyself and them that hear thee."

## III. Work together in harmony with other parts of His body (v.16)

A. Christ is "the Head" (v.15); Eph. 4:4-6; the Creed: "The holy Christian Church, the communion of saints."

B. Christ is also the Life of His church. His life thrives in many members. John 15:1 ff.: "I am the Vine, ye are the branches. . . ." To despise any member of the body is to offend Christ, since all have their life in Him and from Him.

C. The members of His body are one. Therefore they must live and work together. "From whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love" (RSV). 1 Peter 4:8-10.

D. Every member of His body has his proper work and function. Therefore there is life and growth when all work together in love. 1 Cor. 12:14-27.

E. Specific applications: What am I doing in and for the congregation and the wider fellowship in the church? Am I working together in harmony with my fellow Christians? Have I accepted responsibility when others asked me to help in doing the Lord's work? Have I given others the proper example and encouragement?

Today is Exaudi, the Sunday after the Ascension. We have heard the glorious story of Christ's victory (Easter) and His ascension into heaven. He alone is the Head and Life of His church!

What about us? We must pray today's Collect, and ever remember its sublime truth: "Almighty, everlasting God, make us to have always a devout will towards Thee and to serve Thy Majesty with a pure heart; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen."

Chicago, Ill.

JAMES G. MANZ

### WHITSUNDAY, THE FEAST OF PENTECOST

ACTS 2:1-21 (key verses 4, 7, 8, 13-16)

The whole significance of the story of the text is contained in the Third Article of the Apostles' Creed together with Luther's explanation. Have the congregation join in reciting it (provide printed copies for all).

The exciting thing about the church is that God is present and active in her midst. The exciting story of the Shekinah in the Old Testament (Hab. 2:20 and related passages). The history of the church in the New Testament is even more exciting.

#### The Spirit Fills the Church, the Temple of God

On this great feast day, thrill to the story of how this was accomplished on Pentecost and how it is continually accomplished to the end of time.

#### I. The church baptized with the Holy Spirit

##### A. The setting of the miracle

1. The day. Significance of the Old Testament Pentecost. New Testament counterpart. Birthday of the New Testament church.
2. The crowd gathered together to witness this miracle. Wisdom of God in governing the affairs of men. Jesus' birth at the time of a universal census. Crucifixion and resurrection at

the time of the Passover. Outpouring of the Holy Spirit when Jerusalem was teeming with pilgrims. (Vv. 1, 5)

3. The church in the upper room (v. 1). Ten days had gone by since Jesus' ascension. But He would not leave them orphans (John 14:18); He would send the Comforter (today's Gospel). They were waiting.

#### B. The miracle

1. (Vv. 3, 4) Explain briefly. These phenomena were visible and audible signs.
2. "They were all filled with the Holy Ghost." The person of the Holy Ghost. Not just an impersonal influence or power proceeding from God. The Third Person in the Holy Trinity, "the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spake by the prophets."
3. A special indwelling fitting the disciples for a special task (vv. 4, 11). Bold witness of the "wonderful works of God." Salvation through faith in the crucified and risen Lord Jesus. Peter's theme. (V. 38)
4. The church was baptized with the Holy Spirit. In a special sense He had come down to earth to dwell in Zion.

### II. The Holy Spirit continues to fill the church

#### A. Peter's interpretation of Joel's prophecy (vv. 16-21)

A new era has begun. Not just a one-time event but an ongoing activity.

- B. The Holy Spirit continues to fill the church, i.e., the community of believers. "From that day the Spirit has held permanent residence on earth in all believers, beginning with the 120 disciples who received Him on Pentecost, up to the present moment. When they received the Holy Spirit, He united them by His indwelling presence into one body, the mystical body of Christ on earth, which is His church. Singly and jointly they all received and possessed the Holy Spirit" (H. G. Randolph, *Filled with the Spirit*, 1934. The Lutheran Bible Institute). Cf. Introit for today.
- C. He does this by the means of grace. "Called me by the Gospel." "The moment a sinner becomes a member of that body of believers, he immediately shares with all its members, the gift of the Spirit. . . . They [the believing audience on First Pentecost] were cleansed, made members of Christ's body of believers, and re-

ceived the gift of the Spirit when, heeding Peter's command and believing the promise he had spoken, they in true repentance turned away from sin, and in Baptism turned to Jesus Christ unto the remission of sin. . . . Since Pentecost the sinner—child or adult—receives the gift of the Spirit the instant he is received into God's favor for the sake of Christ." (Ibid.)

The Baptism with the Holy Spirit occurred on Pentecost once for all. We do not look for another Pentecost miracle. The individual believer's Baptism with the Spirit is an extension of the Baptism of Pentecost which has been the church's great blessing and gift since that day. Thank God that in Christ we and all God's children have the Baptism of Pentecost. "O God . . . grant us . . . evermore to rejoice in His holy comfort" (Collect for today).

Milwaukee, Wis.

VALENTINE MACK

### THE FEAST OF THE HOLY TRINITY

EPHESIANS 1:3-14

(Any phrase of this tremendous, one-sentence text would be sufficient for a sermon. The preacher will do well to employ the entire text, just because he probably tends to by-pass this complicated statement in his personal Bible study and because the entire paragraph has a meaning and purpose different from that of any fragment extracted from it. For reading from the pulpit, vv. 5, 6, 7, and 13 will be useful.)

"The Feast of the Holy Trinity" may not sound particularly festal; for we may think of the Trinity as an abstraction, or a difficult theory about the nature of God, and the Day thus connotes an exercise in hard thinking. But our text stresses that the nature and work of Father, Son, and Holy Ghost is revealed; it shows, and we are to play a part in revealing it on and on to others; it shows in us, and we show it on to others in love.

Bless God Who Blesses Us

#### I. To bless God means to say great things about Him

- A. It is God's purpose for us to bless and show Him forth (v. 3); "to the praise of the shining forth (glory) of His grace" (v. 6); the purpose of His work is to be the praise of His glory (v. 12); the guarantee of the process is for the praise of His glory (v. 14).
- B. This means to be able to think, talk and sing about God's actions toward us; not abstractly, but as people who have a part in these

actions, experiencing them in ourselves and not just reading or saying the words about them ("having made known," v. 9, having written into our experience). Anything less is a poor praise and blessing toward God, not a showing forth of His glory but a mouthing of formulas; worse, a failure to meet His great plan ("dispensation," v. 10, God's housekeeping whereby we become His own). Hence we ponder:

## II. God blesses us by giving us every spiritual blessing

- A. We tend to bless God for blessing us physically; we thank Him at meals, are grateful for our health, our families, our nation. Here we are counseled to bless God for what He has made us spiritually, in a plan beginning before Creation and going on into a future world. (Vv. 3, 4, 9-11)
- B. He chose us—picked us out from many (v. 4)—long before the consummation of the plan, vv. 5, 9, 11—to be His sons (v. 5), to be His inheritance (v. 11), His own property someday to be possessed in full. (V. 14)
- C. This plan implies that we be holy, set apart for His own, and blameless, without the guilt of rebellion or godlessness. (V. 4)
- D. This plan He works out through Jesus Christ (accented in every verse of the text!), who sheds His blood (v. 7), so that we are redeemed from the bondage of blame and sin and have forgiveness. (V. 7)
- E. This operation, planned before Creation, is an act of God's grace, undeserved but abundant and overflowing, working out with supreme insight and prudence, simultaneously an act of God's love and of God's shrewdly calculating purpose. (Vv. 5-9)
- F. Those to whom this knowledge has already come recognize, however, that the plan of God embraces still others (vv. 12, 13), and the plan works out through the message of God's grace in Christ, the story of His promise coming true, implanting the Holy Spirit also in them as a seal and forecast that they also shall belong to God's finally occupied property (vv. 13, 14). Here Paul's purpose for the Ephesians becomes apparent: both Jewish and Gentile Christians belong in God's plan and have the mutual obligation of speaking the truth to one another. (Eph. 4:13-16)

Hence to bless God and to know who He is and to talk about Him means to play the part which He originally designed for us in His

plan, to keep on telling the Word that God has forgiven our sins for the sake of the blood of Christ and has given us His Spirit through the message of the Gospel. This is not a feast of the intellect or of theological formulas; it is a feast of the Bread of Life, a reveling in the plan of God come true in Christ, and still coming true in us and in those to whom we speak, and finally coming true in our common ingathering with God in the heavenly inheritance.

St. Louis, Mo.

RICHARD R. CAEMMERER

### FIRST SUNDAY AFTER TRINITY

ACTS 2:42-47

"To have loved and lost is better than never to have loved at all" may express a truth that applies in some areas of life. But in the area of the spiritual and in connection with our relationship with our Savior, to lose what we once had is the greatest evil. The condemnation on a Judas who once followed the Savior and then turned away from Him is greater than that on the benighted heathen who never heard of Jesus. To have possessed forgiveness and then to lose it we must number among the greater catastrophes that can befall any individual.

We must be interested in

#### Keeping Our Spiritual Blessings

#### I. Like the early church we have come to enjoy many blessings

##### A. Among the blessings of the early church we number the following:

1. Faith and its blessings. Those early Christians on Pentecost and in the days following learned to know Jesus, His salvation, His redemption, His comfort, His power.
2. Power for Christian godliness. Evident in their Christian love and charity toward one another (v. 44 b), in their regular worship and praise of God (vv. 46, 47), in their providing for one another's needs (vv. 44 b, 45), in their communal property, in their joy and gladness.
3. Favor with all the people (vv. 42, 47). The nonbelievers were impressed by the power at work among them. As a whole, the people of Jerusalem thought well of the Christians.
4. Growth in numbers. "The Lord added to the church." (V. 47 b)

B. We likewise have many blessings we wish to keep and increase.

1. Faith and forgiveness. During the festival half of the church year we heard again the Gospel and were built up in the faith.
2. Christian living. Whereas we must point to areas that need improvement, yet we rejoice that the Gospel has given us the degree of godliness it has.
3. Favor in the community and nation. The Lord has given us a certain prestige and good reputation.
4. Growth. As a congregation we are growing. As a church body we have grown. The mission development of our church.

II. Like the early church we want to keep these blessings

A. The early church kept them by continuing steadfastly and faithfully—

1. In the teaching of the apostles. The members both taught and were taught in the truths of the Gospel and God's Word.
2. In fellowship, by confessing Christ with one another. No factions. Helping one another in the faith.
3. In breaking of bread. Faithful use of the Lord's Supper.
4. In the prayers both in the worship in the Christian assemblies and in the homes and families.

B. We, too, can maintain and increase our spiritual blessings in the same way.

1. By faithfulness in learning the Word—at home, in Bible classes, in the services. No false isms of any kind, no indifference.
2. By continuing in harmonious fellowship with one another, expressing the spiritual fellowship that exists with one another.
3. By faithful attendance at the Lord's Table.
4. By steadfast and regular worship, privately and publicly.

The church and congregation that fails to safeguard its spiritual blessings by such a program of activity in all its organizations and in all its activities will soon lose its precious heritage. The history of the church can recount many examples both of congregations and of individuals. But whoever continues steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers, will continue to enjoy the blessings of salvation.

Springfield, Ill.

LEWIS C. NIEMOELLER

## SECOND SUNDAY AFTER TRINITY

ACTS 3:1-9

No one likes to be sick. Each of us spends money on drugs and doctors in order to stay healthy or to regain lost health. Even with the best medical knowledge and help we still deteriorate with age: hair and teeth disappear, etc. As we disintegrate, we must resist the temptation of Satan, who tries to tell us that God doesn't care about us. When we are sick or in trouble, we must rely completely on the grace, mercy, and wisdom of God, who alone is our Refuge and Strength. The example of Peter's healing of the lame man in our text should help us remind one another that

## Through Christ God Helps in Every Ill

- I. As earthbound creatures we are subject to many ills which are evidences of our sinful natures
  - A. Sin has corrupted our lives and separated us from God. We were created whole and healthy in Adam to live to God's glory; but sin has broken us and corrupted our bodies and lives. (Rom. 7:18; Gen. 6:12; Micah 7:2; 2 Tim. 3:1, 2)
  - B. Sin is now the source of our misery, pain, and ills. Whatever goes wrong with us can be traced back to our sinful natures. (Deut. 28:67; Job 15:20; Rom. 2:9; 3:16; James 5:1)
  - C. Sin makes us weak and helpless as we face eternal death. We are powerless to get ourselves out of sickness and trouble. The Law condemns us to eternal death. Luke 13:11, John 5:7, and many other texts show man's helplessness in the world as he waits for the Judgment.
  - D. The lame man is a prime example of sin's corruption and man's misery and helplessness (v. 2). This man was doomed from the moment of his birth to utter helplessness because of his deformity. Here contrast the normal childhood games, the growing of others to virile manhood, the ability of others to travel, work, earn a living, with the lame man's poor state. Use imagination, but keep on the point that this illustrates sin and its work.
- II. God helps in every ill
  - A. The world's money and wealth are powerless to help. The lame man's friends could do nothing more than carry him to the Beautiful Gate, where the world's material wealth and the man's misery were even more apparent. When he asked alms, he

didn't even raise his eyes to the people who passed by (vv. 3,4). Peter's remark. "Silver and gold have I none," is more than a statement that his billfold is empty; he emphasizes the lack of power in money to help.

- B. God is powerful to cure (v.6). Peter has the power of the Holy Spirit. This is not faith healing, but the faith that heals. (Job 5:18; Ps. 103:1-4; Ps. 34:19)
- C. God desires to cure, ease pain, help misery (Luke 6:36; Rom. 12:8; Col. 3:12; Ps. 31:7; Ps. 111:4; Is. 57:19; Job 16:5). But God does not guarantee to any individual bodily health or immunity from temporal trouble and domestic loss. He may chastise those whom He loves or may use their sufferings to show His glory to others. (Heb. 12:6; John 9:3)
- D. God showed His power to cure when He healed the lame man (vv. 6,7). The Spirit worked through Peter to give the man strength in limbs which had never walked. Muscles that had no strength to limp now had the might to leap.

### III. God helps through Christ (v. 6)

- A. Christ gives immortality to replace corruption. (John 17:2; Rom. 1:4; 1 Cor. 15:50-57)
- B. Christ gives happiness and peace to replace misery. (Ps. 128:1; Prov. 16:20; Is. 12:2; Phil. 4:7; 1 Peter 4:12; Rev. 21:4)
- C. Christ gives strength and power to replace weakness. (Rom. 5:6; 1 Chr. 29:12; Rom. 16:25, 27; Matt. 19:26; Luke 1:37; Is. 40:31; 41:10; Daniel 11:32; Eph. 3:16)
- D. Christ gave all these things to the lame man. He praised God for His new strength, which shows a faithful and thankful heart. He was so happy he leaped about and filled the temple with his praises. He was so strong in that instant that he walked and jumped, attracting a great deal of attention.

When the ills of life come to us, we must recognize them as symptoms of our sinful natures. God cures the real disease of sin when He gives us faith in the name of His Son Jesus Christ of Nazareth. To suffer is bad; to be unbelieving is worse. Having the cure of the real disease should make us confident that God will heal the outward signs if it will be best for us and for our souls. May God make us patient and trusting, whether we are sick or well, that our lives may be joyful and full of praise to the true God.

Maplewood, Mo.

WILLIAM E. GOERSS

## THEOLOGICAL OBSERVER

### SUMMER SCHOOL AT CONCORDIA SEMINARY, ST. LOUIS

Concordia Seminary will again make its facilities available to pastors, missionaries, teachers, institutional workers, and theological students during the ensuing summer. In addition to the customary Short Term (July 5—July 26) and Five-Week Term (June 24—July 26), three courses will be offered in an Extended Term, and a series of workshops will be sponsored on various subjects. The program offers both "refresher courses" and advanced work with graduate credit in mind and is flexible enough to meet a wide variety of interests.

Undergraduate courses to be offered in the Five-Week Term are as follows: History of Israel (Roehrs), Gospel Pericopes of the Ancient Church (F. Danker), Comparative Contemporary Lutheran Dogmatics (Lueker), Modern Theological Trends in Protestantism (Thiele), Lutheran Foreign Mission Areas (W. Danker), Mission Methods and Administration (W. Danker). In the Short Term the following will be offered: Elementary Homiletics (Schuller), Minor Prophets (Roehrs), The Gospel According to St. John I (Bretscher), Theology of the Ecumenical Creeds (Piepkorn), Church in the Late Middle Ages (Meyer), Modern European Church History (Meyer), Methodical Bible Teaching (Merkens), Christian Education for Adults (Coiner), The Preacher and His Audience (Pfitzer).

The School for Graduate Studies announces the following during the Five-Week Term: The Holy Spirit (Wunderlich), Biblical Archaeology (Klinck), Messianic Prophecies (Beck), Major Issues in Modern Theology (Piepkorn), The Nicene Era (Klinck), Studies in the Church Year (Buszin), Studies in the Life of Paul (Bartling). During the Short Term the following will be offered: The Prophet Hosea (Sauer), Studies in the History of Christian Ethics (Klann), Studies in the Lutheran Liturgy (Buszin), Advanced Studies in the Psalms (Sauer), The Book of Revelation (Franzmann), The Sacraments (Bretscher), The English Reformation (Theo. Hoyer), The Philosophy of Lutheran Education (Merkens), Personal Counseling (Breimeier), Studies in the Theology of Luther (Klann).

In addition to the above courses, the workshops to be offered are as follows: Institutional Chaplains (June 24—28), Institute for Parish Administration (June 24—28), Human Relations in the Work of the Church (June 24—28), and The Use of Audio-Visual Aids in the Parish (July 8—12).

During an Extended Term courses will be held in Clinical Pastoral Training I (Mahnke, June 17—July 26), Elements of Hebrew I (Jones, June 10—July 3), and Elements of Hebrew II (Jones, July 5—August 2).

A summer session catalog, with additional information regarding courses, housing, and other factors related to the summer program, can be obtained by writing the Office of Public Relations, Concordia Seminary, St. Louis, Mo.

ARTHUR M. VINCENT

#### WINDS OF DOCTRINE

This, as Hugh T. Kerr writes in *Theology Today* (January 1957), is the title of a chapter in H. E. Fosdick's autobiography, *The Living of These Days* (Harper, 1956, \$4.00). Dr. Kerr writes: "In it the former minister of the Riverside Church in New York reflects upon the changing course of theological opinion during his own stormy and controversial involvement in doctrinal disputes of all kinds. He recapitulates the main emphases of the 'liberalism' he espoused and gives at the same time his estimate of current winds of doctrine, mainly those of neo-orthodox origin." After describing Dr. Fosdick's "moderate liberalism," he concludes: "Fosdick sees that much that he stood for and still regards as basic has been challenged by the newer theology of Barth and Brunner. It is to his credit that he sees this . . . and that he is willing to correct and modify his emphases, if not his convictions. Perhaps he is too eager for a 'synthesis' and too impatient with the sharp edges of contemporary theology. Fosdick has always been uncomfortable with sharp edges, and he always tries to soften them. 'Theologians in revolt against the frying pan commonly leap into the fire. Facing two aspects of an important truth they make an either—or out of what ought to be both—and . . . Liberalism cannot remain as it was fifty years ago; neo-orthodoxy cannot remain as it is today; there will be a synthesis.' The difficulty with this . . . is that the radical emphases of contemporary theology may be emasculated altogether in the quest for synthesis."

JOHN THEODORE MUELLER

#### QUMRAN CAVES NEVER STOP

Under this heading the *Catholic Biblical Quarterly* (January 1957) reports in its section "Biblical and Archeological News" the following:

In the late spring of 1956 casual Bedouin searchers discovered five relatively complete manuscripts still lurking in "Cave Number Eleven," already identified and presumably scoured by the 1952 joint Jordan-French-American exploration. The cave is near the original

"Cave Number One"; and its contents, said to rival the original seven scrolls of 1947, have been dutifully deposited with the Jordan antiquities department. Negotiations seem to have resulted in promising the Bedouin finders a royally high price per square centimeter which the rolls will turn out to measure when unrolled.

Meanwhile the invasion of Suez has occurred. . . . The Qumran fragments were whisked away into safekeeping (interrupting all study of them), and an Arab archeological congress projected for Jerusalem was cancelled. Passage of all religious personnel to and from Jordan has been for the first time almost wholly stopped. At the moment of invasion Jerusalem became preternaturally calm. A few days of blackout and daily foreboding have been replaced by a feeling that our frontier is less tense than that between West and East.

Meanwhile the Jordan population became greatly engrossed when the news broke out that two bronze scrolls, discovered in 1952, included detailed instructions for locating a buried treasure involving two hundred tons of gold. Some sixty hiding places along the Garizim-Jerusalem-Hebron line are described. Sober archaeologists discounted such indications. But the Jordan press warned against trusting foreigners with the supervision of clues to such tempting natural resources. In addition G. Lankester Harding's services as Jordan director of antiquities have been terminated, and no successor has been appointed. Harding meanwhile will be maintained as acting curator of the Rockefeller Museum in the Jordan zone of Jerusalem.

JOHN THEODORE MUELLER

#### THE RELIGIOUS FAITH OF FREEMASONRY

*The Royal Arch Mason*, a quarterly issued under the direction of the General Grand Chapter Royal Arch Masons, in its March 1957 issue features on its front cover a statement by J. T. Thorp, a famous English Masonic writer. The statement, which is headed "Freemasonry—a Simple Religious Faith," reads:

We have but one dogma, a belief in God, but this is so firmly established as the principal foundation-stone of the brotherhood that no one can ever be admitted a member of the English-speaking lodge without a full and free acceptance thereof. In all reference to the Deity, God is reverently spoken of as the Great Architect of the Universe. . . . Upon this foundation-stone we construct a simple religious faith—the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul—simple but all-efficient.

By reason of this simple creed, Freemasonry has been able to attract

and accept as members of the Fraternity adherents of every religious faith in the world — Christians, Jews, Hindoos, Mohammedans, Pharisees, Buddhists, and others — atheists alone being excluded. If any member of the fraternity honestly acknowledges his faith in a Supreme Being, whose law is his guide, and to whom he looks for inspiration and guidance in all times of difficulty, danger and doubt, and strives honestly to live by his faith, we care not what the other articles of his creed may be, for we believe that when summoned from this sublunary abode, he will be received into the all-perfect, glorious and celestial lodge above, for he will, by his life, have made of earth the porch-way entrance to Heaven.

Faced with the above statement and its implications, even the most obturate Freemason ought to concede that the religious creed of Freemasonry is in violent conflict with the creed confessed by the Christian Church. It should also be noted that Royal Arch Masonry is part of the York Rite and that the York Rite claims to be "the Christian route of Masonry following the teaching of Our Lord and Savior Jesus Christ." (*The Masonic Bible*, red-letter edition, manufactured by the John A. Hertel Co., Chicago, p. xi of Introduction.) P. M. B.

#### THE PRESENT THEOLOGICAL SITUATION IN FRANCE

In the *Lutheran World* (December 1956) Professor Theobald Suess presents an interesting overview of the various theological trends which are now at work in French Protestantism. The influence of Karl Barth on French Protestantism, he holds, continues to be considerable, though Lutheran Alsace, apart from isolated exceptions, has from the beginning been closed to dialectical theology and has essentially remained so. But Barthian thought is making itself felt more and more, and that even in the public consciousness of France. Barth's *Dogmatics* is now being translated into French and seemingly widely read. Within French Lutheranism it is not so much the Lutheran church of Paris as that of Montbéliard which indicates openness to the influence of Barthian theology. In the consciously confessional minority in Alsace there seems to be a pronounced weakening. Many pastors of the younger generation have turned to the Berneuchener movement in the Brotherhood of St. Michael. The Strasbourg theological faculty, which used to be the stronghold of Alsatian rationalism, now finds itself in an intellectual-theological crisis. But the vigor of liberal theology in France today is by no means broken, though it is significant, too, that a large edition of Luther's works in French is now being published by Labor et Fides, a publishing concern in Geneva. JOHN THEODORE MUELLER

## THE REMARKABLE MURALS FROM DURA-EUROPOS

Under the heading "Oldest Bible Illustrations" *Time* (January 14, 1957) publishes a brief, but graphic description of the amazing synagog murals that were discovered when in 1921 British soldiers, digging in during a skirmish with Arab tribesmen, found fragments of ancient buildings in the Syrian desert sand. Soon archeologists dug deeper and came upon the former Syrian city of Dura-Europos which c. A.D. 250 had been a garrisoned outpost of the Roman Empire, athwart the main trade route between Antioch and Seleucia. Perhaps the most valuable find which the excavators made in this ancient city was a synagog whose walls were decorated by remarkable murals illustrating Old Testament stories. The synagog was preserved when the Roman commander, to preserve the walls from collapsing by the enemy siege tactics, issued orders that the street and buildings nearest the wall should be covered with earth to the top of the wall. Thus when the city finally fell, c. A.D. 256, the synagog's paintings were protected from the ravages of the city's capture and from centuries of rain and sunlight and preserved intact to the present time. The first full report of the murals, prepared by Archaeologist C. H. Kraeling, director of the University of Chicago's Oriental Institute, and a team of Yale experts, was published in January of this year (Yale University; \$15). The paintings show "a transition between the easeful grace of Greek and Roman art and the frozen stiffness of later Byzantine figures." The murals seem to have been copied from, or at least inspired by, illustrations. As Dr. Kraeling thinks, the Jews during the period of close contact between Judaism and the Hellenic world translated their sacred literature into Greek "to bring the contents of the Biblical books to the attention of the cultured Greek-reading public," decking them out with illustrations to rival the illustrated Greek classics. From there the paintings got into synagogs and later into the Christian catecombs.

JOHN THEODORE MUELLER

## BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

*Atlantic City, N. J.*—Delegates to the 39th annual meeting of the National Lutheran Council here voiced "grave concern" over what they called a trend toward the development of parochial education as a substitute for public schools. They said in a resolution that while there is "a legitimate place for parochial schools" in U. S. education, interest in them "has led to indifference and even opposition to adequate provision for public school needs of a community."

"The Council expresses its conviction that in our country public

schools constitute the chief instrument of general education for our children," the resolution declared.

Action on the parochial school statement followed a request by the Augustana Lutheran Church that the council go on record encouraging the building of public schools in view of what it termed "the dangerous and progressively growing tendency towards permitting the substitution of parochial education for public school education."

The resolution, as adopted, was submitted to the meeting by the Rev. O. H. Hove, secretary of the Evangelical Lutheran Church, after an earlier resolution had been rejected by Dr. Oscar A. Benson, Augustana Church president, as "inadequate, evasive, and even a rebuff" to his church. That resolution merely urged Lutherans to support the public school system as "a chief instrument for general education in our society."

In earlier discussions delegates expressed concern that the trend towards parochial education was hampering the sale of bond issues for the construction of public schools and was tending to undermine the public school system.

Without mentioning specific communities or church bodies, they made it clear that the import of the resolution was directed both to Lutheran churches and to the Roman Catholic Church.

*Washington, D. C.*—Senator Robert Kerr (D.—Okla.), an active Southern Baptist layman, urged here that the denomination set up its own parochial schools. Such schools are necessary, he told the annual meeting of the Southern Baptist Press Association, to give elementary and high school education a greater Christian emphasis.

*Minneapolis, Minn.*—A new president took office at Northwestern Lutheran Theological Seminary here with a warning that faithfulness to historic creeds and confessions is "utterly necessary" for the stability and unity of the church. At the service at which he was inducted into the presidency, Dr. Clemens H. Zeidler said that "to permit a confused and contradictory utterance from the church is to imperil the souls of men." Therefore, he said, "the church cannot be expected to leave it to the option of the individual as to how, if he be one of the church's official and ordained witnesses, he shall exercise before the world his office of witness and testimony."

Dr. Zeidler's emphasis on "sound doctrine" was interpreted as a vigorous defense of the heresy trials conducted more than a year ago for three graduates of the seminary. "There are always those who not only want to set aside the creeds and symbols, but those who want to rephrase them under the pretext of making them (as they say) 'rele-

vant' to the times," he said. "There will always be some foolish men who are carried away by every current wind of doctrine, which is usually more wind than it is doctrine. May God deliver us from vain men . . . who, to satisfy intellectual vanity or personal pride, must have their try on the doctrinal heritage of the Church."

Dr. Zeidler was inducted by Dr. Paul E. Bishop, president of the Northwest Synod of the United Lutheran Church in America, which operates the seminary. Before coming to the presidency, he served as president of the Central States Synod of the ULCA, with headquarters in Omaha, Nebr.

*Washington, D. C.*—With 84 representatives and 11 Senators, Roman Catholic membership in Congress is larger than at any time in the history of the United States. Although the majority of the nation's lawmakers are Protestants, Roman Catholics have the second largest denominational grouping. Methodists have the largest with 18 Senators and 87 Representatives.

The figures were reported by the Library of Congress, which has completed the first official survey of the religious affiliation of members of Congress. Previously their denominational affiliation was known only from official biographies in the Congressional Directory or from their response to privately sponsored polls.

The survey of the 85th Congress also showed that Presbyterians are the third largest group with 13 Senators and 55 Congressmen. Baptists follow closely with 67, of which 13 are in the Senate and 54 in the House. Episcopalians, with 12 Senators and 48 Congressmen, are in fifth place. For the first time, a Hindu is serving in Congress, the Library of Congress reported. He is Rep. D. S. Saund (D.—Calif.). Congress also numbers 12 members of the Jewish faith and seven Mormons, the survey disclosed.

Additional Protestant denominations represented in Congress are: Congregational Christian Churches, 29; Lutheran, 21; Disciples of Christ, 16.

Also Unitarian, five; Churches of Christ and the Reformed Church in America, four each; Society of Friends (Quakers), three; Evangelical and Reformed Church and the Church of Christ, Scientist, two each; and the Evangelical Free Church, one.

The Legislative Reference Service of the Library of Congress, which compiled the report, said the project was undertaken in response to many requests, most of which came from members of Congress themselves. A spokesman for the Library disclosed that four members of

Congress declined to give a religious affiliation. They are Sen. William Langer (R.—N. D.); Rep. Joseph W. Martin, Jr. (R.—Mass.), the House minority leader; Rep. Morgan M. Moulder (D.—Mo.); and Rep. Russell W. Keeney (R.—Ill.). Another 20 designated themselves only as "Protestant."

#### BRIEF ITEMS FROM THE NEWS BUREAU OF THE NATIONAL LUTHERAN COUNCIL

*New York*—A leading Roman Catholic periodical has taken sharply to task the Catholics who blocked the television *première* of *Martin Luther*. "No matter how good their intentions," it said "they have damaged the fabric of our democratic society; they have damaged the Catholic Church; and they have damaged relationships between Catholic and Protestant in this country."

Withdrawal of the film by Station WGN-TV in Chicago was deplored, and those behind the ban were strongly criticized in a 1,200 word lead editorial in the February 15 issue of the *Commonweal*, an independent Catholic weekly review of public affairs, literature, and the arts.

Cancellation of the showing, *Commonweal* stressed, involves issues of "grave importance to our society, issues which merit more serious discussion than they have so far received." These issues, it said, "turn on the freedom of the TV screen and on the pressures which any one group can legitimately exercise in a society where there exists a plurality of incompatible faiths."

Reviewing developments in the controversy, *Commonweal* said: "There can be little doubt that the flood of phone calls and letters objecting to the film came from Catholics," and "whether the Catholics were organized or not . . . their pressure caused a television station to cancel the showing of *Martin Luther*."

The periodical noted that some grounds for Catholic objection were clear from the judgment passed on the film by the Legion of Decency, which placed the picture in a special category. The Legion had stated that it "offers a sympathetic and approving representation of the life and times of Martin Luther," but "contains theological and historical references and interpretations which are unacceptable to Catholics."

*Commonweal* said this seemed to be a "sane, just, and unobjectionable statement"; then it added: "Since the film was produced by a Lutheran group, it would be surprising if Martin Luther were not presented sympathetically and approvingly. And if Lutherans did not differ with Catholics on theological grounds and historical interpretations they would presumably be Catholics."

Interpreting the Legion's judgment as "a signpost to uninformed Catholics who might see the film that not all aspects of the picture conform to Catholic teaching," the periodical indicated that the Legion's warning provided no basis for Catholics to protest any showing of the film.

In an analysis of possible motives for the protest, *Commonweal* said the strongest argument would probably suggest that: The film is more objectionable than the Legion judged it to be. TV can introduce programs into homes where passive spectators make a near-captive audience. The TV screen exercises an inordinate attraction on otherwise sane and sensible people. There is no easy way to extend even the warning of the Legion to those Catholics who might see Martin Luther on TV.

Commenting that Roman Catholics who followed this course of action were, "unfortunately, successful," *Commonweal* added:

They have damaged the fabric of our society because they have placed in jeopardy the still undefined "freedom" of the TV screen. Television does not yet enjoy the guarantees that have been defined for speech, the press and, increasingly, for the screen. TV stations have shown that they are pecuniary susceptible — all too susceptible — to pressures from the audience. Those Catholics in Chicago who objected to the showing of Martin Luther took advantage of these weaknesses to deprive other citizens of the film. Even if the decision in this case is reversed and the film is shown on TV, every television studio will tread more warily in scheduling programs in the future. This unfortunate reaction will inevitably impinge upon all religious groups, including Catholics. The result is that the freedom of this medium has been, in effect, severely curtailed.

"These Catholics have damaged the Church because they have caused others to regard it as a monolithic organization willing, even eager, to impose its will by mass pressure. That the means employed were legal does not obscure the fact that other religious minorities were made subject to the will of a Catholic minority. Those outside the Church consider it quite proper for the Catholic Church to guide its own members, but they find it naturally repugnant for Catholics to impose their will on others. The true image of the Church as a Church of faith and freedom and truth has been defaced; for many it will have been replaced by the false image of pressure and intolerance.

"These Catholics have widened that breach between Catholics and Protestants which the best of recent scholarship has done so much to narrow. What will it matter to most Protestants that sympathetic accounts of Luther have been written by Karl Adam and Louis Bouyer,

both eminent Catholic scholars? Instead, they will only be aware of the immediate conflict in which they feel their rights have been disregarded."

*The National Lutheran Council: Its History, Program, Aims.*—The National Lutheran Council, which held its 39th annual meeting in Atlantic City, N. J., from January 29 to February 1, 1957, was organized during World War I as a co-operative agency to further the interests and activities of the Lutheran churches in America.

Eight church bodies, with a constituency of nearly five million members, or about two thirds of American Lutheranism, are represented in the council. They are: United Lutheran Church in America (2,271,000 members); Evangelical Lutheran Church (1,004,000); American Lutheran Church (890,000); Augustana Lutheran Church (537,000); Lutheran Free Church (72,000); United Evangelical Lutheran Church (60,000); Suomi Synod (35,000); American Evangelical Lutheran Church (22,500). Although The Lutheran Church—Missouri Synod (2,076,000 members) is not a member of the council, it co-operates in several phases of its program, notably, the Lutheran Service Commission, Lutheran Refugee Service, and the Lutheran World Relief.

Co-operation in the Commission for Soldiers' and Sailors' Welfare during World War I convinced many Lutheran leaders that their various church bodies could work together and that large responsibilities—too great for any single group—could easily be borne by a common co-operative agency. As a result, the National Lutheran Council was established in 1918. In its formative years, the council's major efforts were devoted to the pressing problem of aid to needy Lutherans in Europe. From 1919 to 1925, more than \$7,000,000 was raised to provide food, clothing, shelter, and spiritual care to victims of war and to assist foreign missions cut off from their parent societies.

Again, in World War II, the council was called upon to undertake a program of emergency activities throughout the world. Now regarded as a permanent necessity to meet both spiritual and material needs in all corners of the globe, the program has raised more than \$100,000,000 for these causes. Through its annual financial appeal, known as Lutheran World Action, more than \$45,000,000 has been contributed since 1940 through the 11,000 local congregations affiliated with the participating bodies of the council. In addition, \$62,000,000 in food, clothing, medicines, and other supplies have been shipped to 28 countries around the world in the past ten years by Lutheran World Relief, Inc., the material aid agency of the council.

The entire program of LWA and LWR has been over and above the

regular, ongoing work of the various church bodies. It marks the greatest relief effort ever undertaken by the Lutheran churches in America or by any denomination within American Protestantism.

During 1947 the activities of the Lutheran World Federation in the United States were consolidated in the National Lutheran Council. By this action the council became the U. S. A. Committee for the Lutheran World Federation and thereby assumed larger responsibilities and increasing importance. This committee is responsible for the allocation of emergency funds raised by Lutheran World Action, a major share of which is now channeled through the LWF.

Late in 1955 a further step was taken to facilitate the co-operation of the NLC with the program of the LWF, which, with 57 member churches in 29 countries, serves nearly 50 million of the estimated 70 million Lutherans in the world. A division of Lutheran World Federation Affairs was organized to achieve closer co-ordination between the NLC agencies engaged in overseas activities and their counterparts in the federation.

The council is active in many fields in behalf of its participating bodies, its program including social welfare, student work, public relations, research and statistics, American missions, service to military personnel, ministry to hospitalized veterans, Latin American missions, aid to foreign missions cut off from parent societies in Europe, refugee resettlement, interchurch aid, and material relief abroad.

*New York.*—Dr. Edwin Moll has resigned as a staff secretary of the Board of Foreign Missions of the United Lutheran Church in America. The resignation has been accepted by the board, effective Dec. 31. Dr. Moll reaches his 65th birthday on September 9.

Dr. Moll became a member of the board staff in 1940. His services were loaned to the Lutheran World Federation by the board in November 1946, and he served the LWF in Palestine until 1955, when he returned to the United States and rejoined the board's staff.

#### INFORMATION ON PRESIDENTS OF EIGHT BODIES PARTICIPATING IN NATIONAL LUTHERAN COUNCIL

*Dr. Franklin Clark Fry.* Born August 30, 1900, in Bethlehem, Pa. President of the United Lutheran Church in America (2,271,000 members) since 1944. Served six two-year terms and current term of six years will expire in 1962. Has headquarters in New York City.

*Dr. Fredrik Axel Schiotz.* Born June 15, 1901, in Chicago, Ill. President of Evangelical Lutheran Church (1,004,000 members) since 1954.

Current term of six years will expire in 1960. Has headquarters in Minneapolis, Minn.

*Dr. Henry Frederick Schub.* Born May 30, 1890, in Tacoma, Wash. President of American Lutheran Church (890,000 members) since 1951. Current term of six years will expire in 1962. Has headquarters in Columbus, Ohio.

*Dr. Oscar Algot Benson.* Born April 7, 1891, in Derry, Pa. President of Augustana Lutheran Church (537,000 members) since 1951. Current term of four years will expire in 1959. Has headquarters in Minneapolis, Minn.

*Dr. Thorvald Olsen Burntvedt.* Born May 29, 1888, in Kragerö, Norway. President of Lutheran Free Church (72,000 members) since 1930. Current term of three years will expire in 1957. Has headquarters in Minneapolis, Minn.

*Rev. William Larsen,* Born May 19, 1909, in Racine County, Wis. President of United Evangelical Lutheran Church (60,000 members) since 1956. Current term of three years will expire in 1959. Has headquarters in Blair, Nebr.

*Dr. Raymond Waldemar Wargelin.* Born June 25, 1911, in Republic, Mich. President of Finnish Evangelical Lutheran Church of America, or Suomi Synod (35,000 members), since 1955. Current term of four years will expire in 1959. Has headquarters in Hancock, Mich.

*Dr. Alfred Jensen.* Born January 6, 1893, in Brenderup, Denmark. President of American Evangelical Lutheran Church (22,500 members) since 1936 and full-time president since 1942. Served ten two-year terms, and current term of four years will expire in 1960. Has headquarters in Des Moines, Iowa.

## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.*

*THE SECOND BOOK OF MACCABEES*, ed. Solomon Zeitlin; trans. Sidney Tedesche. New York: Harper and Brothers, 1954. xiii and 271 pages. Cloth. Price not given.

This volume brings to a close the Dropsie College Edition of the books of Maccabees. Like the other volumes in the series it contains the Greek text of the oldest version, English translation, full introduction, and complete commentary. It is a welcome addition to the literature on Second Maccabees and should prove helpful in college and seminary courses on the period of Jewish independence. The Greek text is reprinted from Rahlfs's Septuagint of 1936. The editors, however, do not hesitate to translate another text (given in their critical apparatus) when the Septuagint version seems corrupt. The English rendering is generally easy to read and accurate. On page 109, however, II Macc. 1:33, οἱ περὶ τὸν Νεεμίου should be rendered "Nehemiah and his followers."

A selective bibliography and indexes aid the reader in locating specific information. Zeitlin defends the historical accuracy of the book. Jason of Cyrene, the major source, was a good historian. Only the Epitomist is to be censured for his lack of historical feeling. The letters contained in the book are genuine (here Zeitlin goes against the general opinion of scholarship). The book was written in Antioch under Herod Agrippa, i. e., A. D. 41—44 (the usual view is Alexandria in the first century B. C.). The opinion of many scholars that Philo's *Quod omnis probus liber sit* 13 (Cohn-Wendland 88) refers to II Maccabees is summarily dismissed on pp. 29, 30, though it seems as strong as the view adopted by Zeitlin that Heb. 11:36-39 refers to our book. The introduction also has extensive notes on the historic background of the time and on the theology of II Maccabees.

In the section entitled "The Beginnings of Christianity" (pp. 86—95) too much that is unproved is accepted on the basis of the questionable theory of Antiochian origin. St. Paul's arguments for the resurrection of the dead in I Corinthians 15 seem to go back to the Old Testament, and not necessarily through II Maccabees. To cite the use of Ἰουδαιισμός in Paul (Gal. 1:13), Ignatius, and II Maccabees as proof of a common place of origin seems scarcely tenable in an age when the suffix -ισμος was very productive in word formation (see, for instance, L. Palmer, *A Grammar of the Post-Ptolemaic Papyri*, pp. 99, 100; A. Debrunner, *Griechische Wortbildungslehre*, p. 154). Tarsus, a center of Greek learning,

must have had as much influence in the Pauline vocabulary as Antioch. It seems equally questionable to identify on the basis of Hebrews 11:36-39 Barnabas as the author of Hebrews and the people of Antioch as the addressees. Much of the other "influence" of II Maccabees is just as evanescent.

Attention may be drawn to a few other points. 1. The book deserved a map, as does any work of history. 2. The notes are often prolix, merely repeating the words of the translation (cf. notes to 4:14; 6:4; 7:9; etc.). 3. The book bears traces of too rapid editorial work; for example, the bibliography is very misleading. One would gather that the Loeb Library is published in Leipzig (the home of the Teubner series), that St. Hippolytus wrote the Berlin Corpus of the Greek Church Fathers, and that Eusebius fathered the Latin *De civitate Dei* of St. Augustine. Modern editors of ancient texts are too rarely named. The citation of ancient authors is not always consistent. At times the references are not given or incomplete. A table of abbreviations would also help. A good book could have been made better.

This list of complaints should not detract from the fact that this volume is a welcome addition to the list of scholarly works on the noncanonical Jewish documents of antiquity, a body of literature that needs expansion.

EDGAR KRENTZ

*THE TEN COMMANDMENTS.* By Solomon Goldman; ed. Maurice Samuel. Chicago: The University of Chicago Press, 1956. 223 pages. Cloth. \$3.75.

Rabbi Goldman's commentary on Exodus 19 and 20 contains not only a survey of practically all the significant Jewish and Christian thought on the subject, ancient and modern, but also includes significant contributions of his own. The author writes from the standpoint of a reverent Jewish scholar who considers Moses one of the greatest of his people's leaders and who views the Decalog as one of the foundations of his faith.

While he naturally leans heavily and sympathetically on Rabbinical sources, he is by no means uncritical of the many fantasies and extravagances in which Jewish (as well as Christian) scholars indulged in the Middle Ages. In fact, works of this nature may well serve to emphasize for modern Christian (and Lutheran) students how much they still may learn from Jewish scholars (as did their predecessors in pre-Reformation and Reformation times). Lutherans will probably take major exception in only two theological areas: (1) the author's censure of the Western Church's use of images and statuary (pp. 55, 85), and (2) his total lack of understanding *à propos* of the problem of Law and Gospel.

The author's comments on certain radical theories concerning Moses and the Mosaic era (which until recently were dominant in most Biblical scholarship) are particularly incisive. He rebels against denials of the historicity of the Pentateuch and the typically Wellhausenian overemphasis

on the prophets to the detriment of the Torah. He succeeds admirably in delineating a development in Biblical thought without succumbing to Wellhausen's doctrinaire evolutionism. Only rarely does the author tilt with windmills. In general, he seems aware (and grateful) that most Biblical scholarship is today far more cautious and conservative than it was a generation ago.

The long bibliography appended to the work is almost overwhelming in its comprehensiveness. It contains not only scores of Jewish works, but those of nearly every denomination and school of Christian thought. The only noteworthy omission seems to be some meritorious Scandinavian literature of recent vintage.

The text is divided into (a) general and (b) textual commentary. A useful "index of verses" is found at the end of the book. Occasionally this arrangement proves a bit cumbersome, and a footnote arrangement might have been preferable. Otherwise the book is eminently readable and has excellent typography. Among special points of interest we may note especially the discussion of the four different numberings of the Ten Commandments (concluding quite understandably that "the Philonic, Greek, Reformed numbering is the most logical"). Likewise we may note the thorough survey of opinions on the etymology of "Sabbath."

HORACE HUMMEL

*THE BOOK OF DANIEL: INTRODUCTION AND COMMENTARY.*

By E. W. Heaton. London: SCM Press, 1956. 251 pages. Cloth. \$3.00.

"Few books need a commentary as much as the Book of Daniel," says Heaton, residentiary canon of Salisbury cathedral, in introducing the reader to his contribution to the *Torch Bible Commentaries*. The peculiar difficulties of Daniel constrain the author to devote almost half of his presentation (111 pages) to a discussion of introductory problems, in which he sets the stage for an exposition of the text in the remaining 137 pages.

Heaton accepts and defends the view regarding the authorship, time of composition, and purpose of Daniel that is currently held by most Old Testament scholars. The hero of the book is not a historical character but the ancient worthy mentioned in the Ras Shamra inscriptions and referred to in Ezek. 14:14, 20 together with Noah and Job. The author of Daniel transports this legendary figure into the environment and the time of the Babylonian Captivity and the Persian regime and attributes to him a series of happenings of this period that were current for some time in the form of historical romances. Furthermore, since this hero did not live in the flesh, he did not write the book that bears his name, "as it is now firmly established that our author lived 400 years later than his hero" (p. 28). The occasion for the writing of this historical romance was the persecution of the Jews by the Seleucid king Antiochus Epiphanes (175-163

B.C.). On the basis of criteria in the book as well as by comparison with similar literature Heaton believes he can determine the exact dates of composition: Chapters 2—7 were written anonymously after Antiochus had plundered the temple in Jerusalem in 169 B.C., but before its desecration in 167 B.C.; the remaining chapters were composed pseudonymously by another writer some years later but before the rededication of the temple in 164 B.C. These factors also determine the purpose of the book. "The writer was interested not in the mysterious future as such, but in the unveiling of the present sovereignty of God" (p.37). Accordingly, "he is presenting what has already happened in the form of what is to happen" and is "writing history in the future tense" (p.89). Like other historical romances of this period, it is designed to be a call to steadfastness in persecution and an assurance that God's kingdom cannot be annihilated. In bringing this message to contemporaries in this form the author(s) did not intend to deceive the readers, since they were acquainted with similar historical romances.

Heaton marshals the evidence for his view in a very readable and lucid style from Biblical as well as non-Biblical sources. Most consistent is the charge that the author of Daniel "is most wildly astray" (p.63) historically in his references to the remote past: Nebuchadnezzar, Nabonidus, Darius the Mede, Cyrus. On the other hand, "the writer's knowledge increases in accuracy and detail as he moves from the early to the later part, as, that is, he approaches his own day" (p.57).

The traditional interpretation of Daniel is given no voice except the summary denial of its validity, nor is this the place to present it except to point out a few major considerations. Heaton's view of the time, authorship, and purpose of Daniel leaves some problems of interpretation unsolved. One of them is the vexing "seventy years" of Chapter 9. They are accounted for by periods of specific length except in the case of the second era of "sixty-two weeks," where a discrepancy of 67 years is rather blithely dismissed as an approximation. His view that the Book of Daniel presents history rather than prophecy results in the following interpretation of the term Son of Man in Daniel 7: "The Son of Man is the symbol of God's effective rule in the world. For the Christian, the historical symbol of God's rule in the world is the person of Christ, who himself was in a unique way what he symbolized (p.98). The Son of Man is therefore a type not only of Christ, but also of his Church" (p.100). No one will quarrel with Heaton's beautiful expression of his faith in God's rule, but does he do full justice to the New Testament presentation of the concept of the Son of Man? A final question emerges regarding his basic approach to the message of Daniel. He views it throughout as an expression of the faith of the writer(s). Does its validity and therefore its comfort derive from the convictions of man, or is it true that "God spoke of old to our fathers by the prophets"? Heaton denies the second alternative explicitly,

at least to the extent that God is not speaking when Daniel in Chapter 12 "consigns the wicked to hell," because there is "no need for this hypothesis when God is all in all . . . , when his love has finally conquered and his whole creation is restored to the image in which it was made" (p. 247 f.).

WALTER R. ROEHRS

**THE EFFECTIVE CITY CHURCH.** Revised edition. By Murray H. Leiffer. New York: Abingdon Press, 1955. 232 pages. Cloth. \$3.50.

There is probably more discussion of the problems of the urban church than concrete action toward solution. Undoubtedly most action in the past has been to "hold the fort" or move away to the suburbs.

*The Effective City Church* faces the problem forthrightly. It acquaints the reader with the patterns of city growth, the influence of urbanization on people and the church, and methods by which the church may develop its program to reach people in different types of city communities. The book is concerned with the interrelations between the community and the church to the twofold end that the Christian message may be more adequately presented and that churches may maintain so vital a relation to the community that they will not need to withdraw from it when population changes.

Leiffer describes the central problem thus: "It is being driven in on urban ministers more and more that the church has a responsibility to re-create the sense of community and develop the values which formerly were found in the dependable relationships of the small town. These tend to be lost in the increasingly mobile and impersonal city, with its disorganization and insecurity. The sense of community is a logical by-product of the Christian fellowship, but it will not emerge unless people are brought into more intimate association than is possible in a formal service of worship. The church must constitute a stable core in which its members will find strength. Its aim must also be to help them become mature and adequate to make their own contribution toward stabilizing the urban community around them."

The book is designed to be useful to pastors, seminary students, and denominational executives. It concludes with a summary of the author's message. The burden of that message is: "The changes which are taking place in American cities demand that churchmen, with their broader understanding of the significance of urban life, must by hard thinking and careful planning fit the Christian message to the very real and somewhat distinctive spiritual needs of city man. The future of the city, like the future of everything else which is material, rests uncertainly in the balances in a world of atomic power and willful or stupid men. But the church, symbol of a power which transcends even that of the split atom, has and will continue to have a mission to perform until the cities crumble and the mountains are brought low."

HARRY G. COINER

*THE VOICE OF CONSCIENCE.* By Alfred M. Rehwinkel. St. Louis: Concordia Publishing House, 1956. 173 pages plus indices. Cloth. \$2.75.

The author, professor of Christian ethics at Concordia Seminary, St. Louis, defines conscience as "that faculty of man by which he distinguishes between the morally right and the morally wrong, which urges him to do that which he recognizes to be right and restrains him from doing that which he recognizes as wrong, which passes judgment on his acts and executes that judgment within his own soul" (p. 6). He rejects naturalistic theories of conscience and their failing to "distinguish between social customs and mores and the basic Moral Law found in all men" (p. 18). He interprets Rom. 2: 14, 15 as basic for the understanding of a universal Moral Law and of conscience and quotes from ancient cultures and religions to support the concept of universal Moral Law. Conscience is described as having obligatory, judicial, and executive functions. Erring conscience is described, and attitudes toward war and prejudice are suggested as examples. The good conscience of the Christian is defined as stemming from obedience to the Law, particularly love. The significance of Law and Gospel in relation to Christian conscience is set forth, and the institution of the confessional recommended. Two chapters conclude the book on the subject of freedom of conscience. Post-Reformation, Roman Catholic, and Communist threats are discussed.

RICHARD R. CAEMMERER

*ICH BIN EUER TROESTER.* By Hans Rottmann. Porto Alegre: Casa Publicadora Concordia, 1956. 284 pages. Cloth. No price indicated.

This is a remarkably fine collection of sermons, originally presented over radio in Porto Alegre, for the Sundays of the church year, plus Christmas, New Year's Eve, Maundy Thursday, Good Friday, and days after Christmas and Easter. The sermons employ texts of varying length, illustrations suitable to a German-speaking constituency in South American surroundings, and a 15-minute format. The Brazilian "Concordia Publishing House" can be congratulated on this item.

RICHARD R. CAEMMERER

*THE TIMES TEST THE CHURCH.* By Frederick K. Wentz. Philadelphia: Muhlenberg Press, 1956. 154 pages. \$1.95.

The author is professor of historical theology at the Lutheran Theological Seminary at Gettysburg, where he succeeded his father. The book attempts an audit of the gains of Christianity in our time as well as its setbacks. The latter are described as rising secularism, revolutionary ferment, and social collectivism. The Christian church has not kept pace with the growth of world population, but is learning a new mission approach, "the total impact of the total church." Individual churches are showing greater diversity but also greater unity. The forces opposing the advance of the church exert themselves also against American Protestantism, which has

lost influence over the power blocs that shape society and suffers from the collapse of the neighborhood as a community force. The current vogue for religion in the United States receives a pessimistic analysis tempered by respect for the resurgence of theology and worship. This is a fine book, and the slender size and documentation do not weaken the acuteness of its judgments.

RICHARD R. CAEMMERER

*PREACHING WITH POWER.* By William A. Buege. St. Louis: Concordia Publishing House, 1956. 47 pages. Paper. 50¢.

These lectures by the pastor of Christ Church, Minneapolis, delivered on the Wenchel Foundation at Concordia Seminary in St. Louis, reveal a distinction founded on more than a pastorate in one of the nation's most beautiful church buildings. For preaching with power, it must be the "power of God, no less," but also "the power of God, no more." "All of these tremendous assurances are essentially theological, which means that they are God-conceived and not sense-perceived" (p. 20). Hence the preacher becomes simply a tool for God while God does "through His Word what He did initially and what He has been doing ever since" (p. 23). These pages are vigorous in thought and glowing in expression and should brace the preacher against the temptation to rely on more than the Gospel to do his work.

RICHARD R. CAEMMERER

*CHRIST AND YOUR JOB.* By Alfred P. Klausler. St. Louis: Concordia Publishing House, 1956. 145 pages. Paper. \$1.50.

Alfred Klausler, editor, lecturer, and youth worker, presents a solution to the predicament of modern man in a world of impersonal, secular, coldly functional production: the Christian vocation. He develops the history of the concept with special reference to the Lutheran Reformation, outlines motivations for work, illustrates the casuistry of keeping the calling Christian, discusses the opportunities for witness in the Christian vocation, and takes up special problems of vocation as related to worship, giving money, overcoming race prejudice, and Christian nurture. The book reads well and should prove helpful as a starter for discussions in the field and as a resource for the perplexed.

RICHARD R. CAEMMERER

*WHEN THE LIGHTS ARE LOW.* By Henry Rische. St. Louis: Concordia Publishing House, 1957. 238 pages. Cloth. \$2.50.

These essays are subtitled "Guidelines to Heart's Ease." The main title comes from "Just a Song at Twilight." Quotations from Edgar Guest, "the plain poet of everyday life and common decency," are mingled with a large collection of quotes from poetry and prose to "add considerable illumination to this book." Rische, editor of *This Day* magazine, deals with basic human emotions, desires, and despairs. They are very real. The fact of God's continuing love is very real. The eternal rightness of God's will and way are also real. The real helpfulness and appeal of this material

as used by the author in a small Western town was demonstrated in the building of a large audience and of a congregation.

The author states that these essays were a result of an attempt to avoid "the clichés of his dogmatical vocabulary and the dried fruit of his homiletical barrel." It could be noted that clichés develop not only on Homily Hill but also down in Sentiment Valley, where we can still find faithful old couples loyally humming "Silver Threads Among the Gold" (p. 33) and along Situation Street, where Dr. Church can only quote from the Fathers, but "the plain man of the cloth" from, of course, "the little village church" opens "an old Book." But all is forgiven when the author speaks of the "many-splintered thing called love" (p. 127).

GEORGE W. HOYER

*HELPING FAMILIES THROUGH THE CHURCH: A SYMPOSIUM ON FAMILY LIFE EDUCATION.* Edited by Oscar E. Feucht. St. Louis: Concordia Publishing House, 1957. 344 pages. Cloth. \$3.50.

As the title indicates, this book is a tool offered to pastors, teachers, and all who have a part in religious education work and wish to assist Christian families in solving the many problems confronting the modern home. Besides the editor, 15 writers who have specialized in certain departments have contributed to this storehouse of useful information and suggestions for the strengthening of the Christian home.

The book comprises six parts. The first, containing four chapters, deals primarily with the Christian family as such. The second, likewise containing four chapters, deals with the needs of the modern family. Then follow eight chapters on the church and family guidance, seven chapters on family counseling, and five on various methods of helping families in their needs. Part VI offers various printed and visual aids for this work.

In the main, this is a very useful book, which should be appreciated and eagerly used by those for whom it is intended. In our opinion, however, the material offered on mixed marriages and divorce counseling should have been more detailed. Unless one is already well at home in these areas, he will need more help than is offered here.

O. E. SOHN

*HOMOSEXUALITY AND THE WESTERN CHRISTIAN TRADITION.* By Derrick Sherwin Bailey. New York: Longmans, Green and Co., 1955. 176 pages. Cloth. \$3.50.

The attitude of the church and state toward homosexuality is traced in very scholarly fashion from Scripture through the development of legal codes. The author, an Anglican clergyman, claims that the contemporary harsh attitude toward homosexual offenses is not so much a reflection of the church's traditional attitude as a result of the laws originally set up in pagan cultures and adopted through the centuries by Western governments.

This approach is worth studying for anyone who has wondered whether

the approaches of the church and of the state are as valid as they should be. The author holds that restudy would open the way for more humane treatment of homosexuals.

K. H. BREIMEIER

*A CHRISTIAN IN POLITICS: LUTHER W. YOUNGDAHL—A Story of a Christian's Faith at Work in a Modern World.* By Robert Esbjornson. Minneapolis: T. S. Denison & Company, c. 1955. 384 pages. Cloth. \$3.50.

The famous Lutheran governor and judge here receives extended and sympathetic treatment. Important is the chapter "Christianity in Minnesota Politics—An Evaluation," which seeks to avoid oversimplifications. An analysis of the churches in politics and an appendix including the Lattimore decision conclude the book. This is useful reading for a young Christian man contemplating a political career.

RICHARD R. CAEMMERER

*MY SERMON NOTES: A Selection from Outlines of Discourses Delivered at the Metropolitan Tabernacle.* By Charles H. Spurgeon. Westwood, N. J.: Fleming H. Revell Company. xvi and 1,067 pages. Cloth. \$4.95.

Spurgeon published these notes in 1884 as amplifications of the scanty outlines on which he based his sermons. They illustrate his fertile imagination and sometimes casual use of his texts.

RICHARD R. CAEMMERER

*CASEBOOK ON CLASSROOM TEACHING.* By B. P. Brodinsky. New London: Arthur C. Croft Publications, 1955. 46 pages. Paper. \$1.00.

*LEADERSHIP AND MORALE.* By Daniel R. Davies and Kenneth F. Herrold. New London: Arthur C. Croft Publications, 1955. 55 pages. Paper. \$2.50.

*LEADERSHIP IN ACTION.* By Daniel R. Davies and Kenneth F. Herrold. New London: Arthur C. Croft Publications, 1954. 54 pages. Paper. \$2.50.

*MAKE YOUR STAFF MEETINGS COUNT.* By Daniel R. Davies and Kenneth F. Herrold. New London: Arthur C. Croft Publications, 1954. 59 pages. Paper. \$2.50.

*MY GROUP AND I.* By Gordon L. Lippitt and Warren H. Schmidt. New London: Arthur C. Croft Publications, 1952. 24 pages. Paper. \$ .75.

*PORTFOLIO OF TEACHING TECHNIQUES*, No. 2, ed. Joseph Mer-sand. New London: Arthur C. Croft Publications, 1955. 48 pages. Paper. \$ .75.

*PROBLEM SOLVING FOR THE EXECUTIVE.* By Daniel R. Davies and Kenneth F. Herrold. New London: Arthur C. Croft Publications, 1955. 44 pages. Paper. \$2.50.

*THE ADMINISTRATOR AS CONSULTANT.* By Daniel R. Davies and Kenneth F. Herrold. New London: Arthur C. Croft Publications, 1955. 54 pages. Paper. \$2.50.

*WHEN YOUR SCHOOL BOARD MEETS.* By Daniel R. Davies and Kenneth F. Herrold. New London: Arthur C. Croft Publications, 1955. 44 pages. Paper. \$2.50.

While not specifically designed for parish administration, these manuals will be very helpful to a pastor or any officer of a congregation who is interested in developing effective administrative procedures. They are especially valuable for group study by a board or a staff of workers. Although the price may seem a bit high, the pages measure  $8\frac{1}{2} \times 11$  and contain much material in easily legible form.

ALFRED O. FUERBRINGER

*CHILDREN'S STORY SERMONS FOR TODAY.* By Joseph James Murray. Richmond: John Knox Press, 1945. 151 pages. Cloth. \$1.50.

Pastors today are responsible for the spiritual life of more children than ever before in the church's history. This pastor of the Presbyterian Church in Lexington, Va., talks to his children in words that must have made them realize they were men and women of God. Stories there are here, but not for their own sake. They are used to develop messages from God and the Bible. They are not talked down to the children—even the reading of the messages uplifts. The sermons do not bring all the counsel of God, and few of the texts are deeply significant, but what is said here, and the way it is said, will be helpful to pastors of children.

GEORGE W. HOYER

*PERSONAL EVANGELISM.* By J. C. Macaulay and Robert H. Belton. Chicago: Moody Press, 1956. 255 pages. Cloth. \$3.25.

The authors, both instructors in evangelism at Moody Bible Institute, have written one of the best books available today in the field of personal evangelism and Christian witnessing. Pastors and teachers will find it valuable as they prepare training courses for soul-winning groups in congregations. The approach is Biblical, sane, and balanced. Think of whatever abuse you will of the Biblical concept of evangelism, and you will find the authors pointing out the same abuses and carefully avoiding the pitfalls themselves.

The twenty-four chapters are short but cover almost every area of this topic, with a happy blending of theology and techniques. The outline stands out in italics. The indexes are complete. The style is simple and direct; the tone is warm and zealous. Here are two men who know the Bible and the application of its principles to the lives of men and women today.

ARTHUR M. VINCENT

*DAS GESCHICHTSVERSTAENDNIS DES MARKUS-EVANGELIUMS.*

By James M. Robinson. Zurich: Zwingli-Verlag, 1956. 104 pages with three indexes. Paper. \$2.00.

This volume is concerned with the question of the nature of history as this concept is found and used by the second evangelist. The author comes to the conclusion that Mark's understanding of history is an eschatological one and that a gigantic conflict of cosmic proportions began at the time of Jesus' baptism. The time between the resurrection and the parousia is a period during which this conflict is being waged toward its conclusion, the victory of the Son of Man over all His enemies. History, then, consists of action and reaction between two mighty powers that are in mortal combat with each other. In the Gospel of Mark, therefore, salvation is presented as participation in this battle on the side of God. This thesis is the basis for the somewhat comprehensive study of the whole Second Gospel presented in this volume. It is a book well worth working through. One's appreciation of the Gospel According to St. Mark will be greatly increased by a study of this work by one of the foremost New Testament exegetes of America. MARTIN H. SCHARLEMANN

*TEXTES RABBINIQUES DES DEUX PREMIERS SIECLES CHRETIENS POUR SERVIR A L'INTELLIGENCE DU NOUVEAU TESTAMENT.* By Joseph Bonsirven. Rome: Pontificio Instituto Biblico, 1955. xi and 804 pages. Paper. \$7.50.

The author has translated, with short introductions, material from rabbinical literature of the first two centuries. Such collections or translations of rabbinic materials are not unusual. What justifies a new volume, therefore, must be an advance in usability over previous collections. In this edition that advance lies in the full indexes. The book can be used in four ways: 1. It is arranged in such a way that one can read it consecutively and thus gain an appreciation of rabbinic style and thought. 2. The subject index allows one to find the thought of the period on a specific topic; e. g., there is a half column of references under "Divorce." 3. By using the second index one can find any OT passage commented on or referred to. Used in this way the volume aids in an understanding of rabbinical hermeneutics and exegesis. 4. The third index lists passages in which rabbinic thought either approaches specific passages in the NT or contrasts with them. It thus gives the direct Jewish context to NT thought.

It is easy to see that an understanding use of the materials provided here can be a key to the better understanding of both the Old and the New Covenant. We hope that an English edition of this book may appear in the future. EDGAR KRENTZ

*PLATO: THE MAN AND HIS WORK.* By A. E. Taylor. New York: Meridian Books, 1956. xi and 562 pages. Paper. \$1.95.

*A DICTIONARY OF CLASSICAL ANTIQUITIES: MYTHOLOGY, RELIGION, LITERATURE, ART.* By Oskar Seyffart, revised and edited by Henry Nettleship and J. E. Sandys. New York: Meridian Books, 1956. vi and 716 pages. Illustrated. Paper. \$1.95.

The reading public has the obligation to confirm Meridian Books' faith in it. They have reprinted two standard works at a cost of about 20 or 35 per cent of the original editions. Taylor's *Plato* is generally regarded as the standard synoptic work in English, giving an overview of his life and thought. It is still a good starting point for an understanding of Platonic philosophy. Seyffart's classical dictionary provides authoritative information on the literature, life, and manners of antiquity. Both volumes are good additions to a well-rounded library.

EDGAR KRENTZ

*DAS TÜBINGER STIFT: 1770—1950.* By Martin Leube. Stuttgart: P. F. Steinkopf-Verlag, 1954. viii and 732 pages. Cloth. Price not given.

Dr. Leube has completed his history of the *Tübinger Stift* with this third volume in the series. The first part, which appeared in 1921, told the story of the years 1536 to 1680; the second part, completed in 1930, of those from 1680 to 1770. The last two centuries, 1770—1950, are told in the present volume. It was a labor of love, performed with scholarly care and exactness.

The momentous events of European history form the background of the story. Napoleon and Bismarck, Wilhelm II and Adolph Hitler belong to that background. The internal events, of course, are treated more fully. The outstanding leaders and personalities are depicted. Especially valuable is the chapter which deals with the course of study in the nineteenth century. Philosophy, philology, history, mathematics, theology (Old Testament, New Testament, systematics, church history, practical theology), and music made up the curriculum.

Those who wish to make a specialized study of theological training in the nineteenth and twentieth centuries in Germany will find this work a veritable gold mine of information.

CARL S. MEYER

*DEN UNGE ZINZENDORFS TEOLOGI.* By Leiv Aalen. Oslo: Lutherstiftelsens Forlag, 1952. 366 pages. Paper. 23 Norwegian crowns.

Strongly confessional Leiv Aalen of the University of Oslo is by all odds one of Norway's most brilliant and capable Lutheran theologians. In the present work he makes a significant contribution to the growing body of literature about Count-Bishop Nicholas Louis von Zinzendorf and Pottendorf, under whose patronage and leadership the moribund *Unitas Fratrum* took a new lease on life, by outlining the forces that affected Zinzendorf's theology through his mid-thirties. What is possibly even

more important, Aalen has provided important new historical and systematic insights into the role of "Neo-Protestantism (*nyprotestantismen*)" as "the dominant factor in the theological problematics of the recent past" (p. 11) in view of Zinzendorf's influence on Friedrich Schleiermacher. Aalen's learning is profound. His familiarity with the primary sources and the related literature is reflected by his 28-page bibliography. His documentation is careful, and his Norwegian—happily—is within the reach even of the nonexpert. This admirable inquiry is indispensable not only for those who have a direct concern with Zinzendorf and the Moravian Church but also for theologians and church historians with a more general interest in Pietism and in the development of contemporary Protestant theological patterns.

ARTHUR CARL PIEPKORN

*THE IDEA OF REVELATION IN RECENT THOUGHT.* By John Baillie. New York: Columbia University Press, 1956. 152 pages. \$3.00.

The author shows how far many theologians, himself included, have departed from the Biblical principle of *sola Scriptura*. At the same time he demonstrates what happens to the *sola gratia* and ~~the~~ *sola fide* where the *sola Scriptura* has been surrendered.

L. W. SPITZ

*THE NEW TESTAMENT AND RABBINIC JUDAISM.* By David Daube. London: The Athlone Press, 1956. 444 pages, two indexes. Cloth. \$9.00.

This volume is one of a growing number of detailed discussions of the many echoes of rabbinic theology found in the New Testament. The primary source book for such information is, of course, still the commentary by Strack and Billerbeck. This volume has its value in that it expands on a good many insights found in that commentary. The nature of the materials presented in this volume possibly can be best seen in the light of the author's explanation of the significance of the disciples sleeping during the time of our Lord's struggle in Gethsemane. He says: "For a proper understanding of the scene, it is necessary to consider a rule transmitted by Jose ben Halaphta, to the effect that if some members of a Passover company doze, the meal may be resumed again, but if they fall into deep sleep, it may not be resumed again." (p. 333)

This book is not easy reading; and yet it is very rewarding for anyone who will take the time to consider all the many details presented in it. Under any circumstances, this volume is a strong reminder of the fact that the New Testament cannot be fully understood except in the light of the religious thought and practices of Jesus' day. There is much here that throws light on a good many passages in the Gospels.

MARTIN H. SCHARLEMANN

*STUDIES IN THE BOOK OF JONAH.* By James Hardee Kennedy. Nashville: Broadman Press, c. 1956. xiii and 104 pages. Cloth. \$1.75.

Kennedy is professor of Old Testament and Hebrew at the New Orleans Baptist Theological Seminary. He presents a conservative exposition of the four chapters of Jonah which has distinct evangelistic overtones. The critical problems of authorship and content are dealt with from the same point of view. The main purpose of the Book of Jonah is a portrayal of God's providential concern for all men and its corollary, man's missionary duty to his fellow man. W. R. ROEHRS

*ROMAN SOCIETY FROM NERO TO MARCUS AURELIUS.* By Samuel Dill. New York: Meridian Books, 1956. xxii and 639 pages. Paper. \$1.95.

Those interested in early church history will welcome this reprint of a standard work on the social and religious life of the early Roman Empire — and that at a most reasonable price. Careful reading of this book (which ought to be a part of every course on the New Testament era) will aid much in understanding the problems of the early church.

EDGAR M. KRENTZ

*THE CHURCH TEACHES: DOCUMENTS OF THE CHURCH IN ENGLISH TRANSLATION.* Translated and edited by John F. Clarkson, John H. Edwards, William J. Kelly, and John J. Welch. St. Louis: B. Herder Book Co., 1955. xiv and 400 pages. Cloth. \$5.75.

Four Jesuit priests of St. Mary's College, St. Marys, Kans., have prepared this volume as a textbook which will give the Roman Catholic student of college-level theology a firsthand acquaintance with the most frequently used and most important pronouncements of the church. The immediate source is the 29th edition of Denzinger's *Enchiridion symbolorum*. From the Catholic Creeds to the encyclicals and allocutions of Pius XII, significant statements of pre-Reformation Catholic and Western theology and of post-Tridentine Roman Catholicism are marshaled under various dogmatic heads: revelation, faith and reason; tradition and Holy Scripture; the church; the Triune God; God the Creator and Sanctifier; the Incarnation and redemption; grace; the sacraments; and the last things. While it is less complete than the new English translation of the 30th edition of Denzinger, Lutherans will find it useful primarily as an exceptionally authoritative English exposition of Roman Catholic teaching; it will also prove useful as a convenient source book for translations of pre-Reformation doctrinal definitions that have helped to determine the theological formulations of the Church of the Augsburg Confession.

ARTHUR CARL PIEPKORN

*THE MAKING OF EUROPE: AN INTRODUCTION TO THE HISTORY OF EUROPEAN UNITY.* By Christopher Dawson. New York: Meridian Books, 1956. 274 pages, plus 16 full-page illustrations. Paper. \$1.35.

Fully deserving of the broader circulation that it will receive in the present durable paper-back edition is the perceptive inquiry which the distinguished author of *Religion and the Rise of Western Culture* undertakes. He inquires into the historical process from which modern Europe was already beginning to emerge when "the long winter of the Dark Ages" reached its end. Solid historical learning is combined with apt English style as he describes the fall of the West, the ascendancy of Byzantium, the rise of Islam, the Eastern renaissance, and the forces that formed the *corpus Christianum* and forged the emerging medieval unity that was to become Europe. Here is everything that the 1952 reprinting of the 1932 original offered — text, illustrations, notes, index — save only the bibliography that a quarter of a century has rendered obsolescent.

ARTHUR CARL PIEPKORN

*MODERN RIVALS TO CHRISTIAN FAITH.* By Cornelius Loew. Philadelphia: The Westminster Press, 1956. 95 pages. Cloth. \$1.00.

This book is the first in the series of the *Layman's Theological Library*, which has as its purpose to stimulate theological thinking among the laity. Loew analyzes subtle forms of idolatry, such as reverence for science, democracy, nationalism, the slogan "Return to Religion," man-centered idolatry within the church, "making the most of yourself." The positive element of the book may be summarized in the sentence: "All men are summoned to turn from their self-centered ways, to accept the forgiveness and reconciliation with God made possible in Christ and to give themselves to a new life whose chief characteristic will be the presence of Christ within them (as God's Holy Spirit) as a power for righteousness" (p. 87). The book is influenced by literary criticism of the New Testament (p. 75) and regards as authority "the Bible and Christian tradition."

ERWIN L. LUEKER

*MORMONISM.* By Einar Anderson. Chicago: Moody Press, 1956. 32 pages. Paper. 25 cents.

This is the testimony of a former Mormon who was led by the grace of God to see the soul-destroying error of Mormonism.

L. W. SPITZ

*FROM BRAHMA TO CHRIST.* Edited by Lakshmibai Tilak. New York: Association Press, c. 1956. Paper. 91 pages. \$1.25.

This volume, another in the World Christian Books series, is the edited and condensed biography of that fascinating and deeply spiritual Brahman convert, Narayan Waman Tilak, as edited by his wife. Tilak died in 1919, and Lakshmibai Tilak first issued the biography in 1935. While the book

is not beyond the average layman, pastors who want to refresh their world vision of Christ's church will find it particularly rewarding. The problems of high-caste conversion and the deeply sacrificial life that followed are described simply and yet movingly. Even though the Christ mysticism is sometimes startling, many will find Tilak's hymns, beautifully Christian, beautifully Indian, most stimulating. These were Tilak's last words to the missionaries: "Cease to be fathers and mothers, be real brothers and sisters. Know how to appreciate, trust people, and take the place of India's revered saints." (p. 83) HENRY W. REIMANN

*RETHINKING THE CHRISTIAN MESSAGE.* By W. Norman Pittenger. Greenwich: Seabury Press, 1956. 147 pages. \$3.25.

Pittenger suggests rethinking the Christian message with a view to eliminating theological terms which are, he thinks, no longer meaningful to the average man or woman. Words like *incarnation*, *atonement*, *redemption*, *sin*, *justification*, *sanctification*, and the like, he says, have lost for our contemporaries that wealth of association which they had for Christians of another day.

It is quite obvious, however, that for Pittenger this is not merely a problem of semantics but one of theology. For him the doctrines which these words at one time expressed are obsolete. Modern man's advancement in knowledge of the universe has made them so. Christianity must be made palatable to modern man. Accordingly Pittenger reduces it to a level of "saving experiences," wherever they may be found, under whatever religious name, or through whatever secular incognito.

We must indeed proclaim the Gospel in language which man can understand, but which nevertheless presents truths that are an offense to unregenerate man. (1 Cor. 2:14) L. W. SPITZ

*GOTT IST GEGENWAERTIG: EINE AUSWAHL AUS DEN SCHRIFTEN GERHARD TERSTEEGENS.* Edited by Ferdinand Weinhandl. Stuttgart: J. F. Steinkopf, 1955. 144 pages. Boards. DM 2.40.

For those who can read German this anthology of the treatises, hymns, and letters of Gerhard Tersteegen (1697—1769) is an excellent introduction to the thought of the distinguished Reformed lay mystic and hymnwriter. (The hymn the opening line of which gave Weinhandl the title for the present work is No. 4 in *The Lutheran Hymnal*.) A little over a third of the volume is introductory material of a biographical and analytic kind. Weinhandl stresses Tersteegen's central thought, the presence of God; his lifelong opposition to false kinds of mysticism and quietism; and the significance of the concepts *Eindruck*, *Betrachtung*, and *Beschauung*. The materials presented indicate a higher regard for the Sacred Scriptures and a stronger Christological orientation than one finds,

say, in Meister Eckhard or in Brother Lawrence. They also reveal the fundamental defect of Tersteegen's doctrine, almost inevitable, considering his Reformed background and the individualistic spiritual climate of the age in which he lived; namely his unsacramental obliviousness to the fact that God does not impart the Holy Ghost immediately.

ARTHUR CARL PIEPKORN

*THE PRAYERS OF SUSANNA WESLEY.* Edited by W. L. Doughty. New York: Philosophical Library, 1956. 63 pages. Cloth. \$2.50.

Forty meditations—most of them brief—by the mother of John and Charles Wesley, recast in prayer form, shed light on the faith, the piety, the self-discipline, and the strength of character of a remarkable Christian woman. Although she is remembered for her two sons, she deserves grateful attention for her own sake.

ARTHUR CARL PIEPKORN

#### BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude a further discussion of its contents in the Book Review section.)

*The Use of Music in Christian Education.* By Vivian Sharp Morsch. Philadelphia: Westminster Press, 1956. 171 pages. Cloth. \$3.00.

*They Met at Calvary.* By W. E. Sangster. Nashville: Abingdon Press, 1956. 111 pages. Cloth. \$2.00.

*Day Is Dawning: The Story of Bishop Otto Dibelius,* ed. Fred D. Wentzel. Philadelphia: The Christian Education Press, 1956. xv+222 pages. Cloth. \$3.50.

*With Hearts Uplifted.* By Clifford Ansgar Nelson. Rock Island: Augustana Press, 1956. xi+200 pages. Cloth. \$2.75.

*Hebrew Man: How He Looked, Lived, and Thought (Der Hebräische Mensch).* By Ludwig Köhler; trans. Peter R. Ackroyd. Nashville: Abingdon Press, 1956. 160 pages. Cloth. \$2.50.

*Communism and Christianity.* By Martin d'Arcy. Baltimore: Penguin Books, 1956. 191 pages. Paper. 65 cents.

*Practical Study Methods for Student and Pastor.* By Donald F. Rossin and Palmer Ruschke. Chicago: T. S. Denison & Company, 1956. 176 pages. Cloth. \$5.00.

*The Bent World: A Christian Examination of East-West Tensions.* By J. V. Langmead Casserley. New York: Oxford University Press, 1955. ix+286 pages. Cloth. \$4.00.

*Parables of the Master.* By Henrietta Schmandt. New York: Vantage Press, 1956. 82 pages. Paper. \$2.50.

*The Church for the New Age: A Dissertation on Church Unity.* By Christopher Glover. New York: Exposition Press, 1956. xiv+205 pages. Cloth. \$4.00.

*A Businessman Looks at the Liberal Arts.* By Clarence B. Randall. White Plains: The Fund for Adult Education, 1957. viii+44 pages. Paper. Free.

*Meditating the Gospels.* By Emeric Lawrence. Collegeville: The Liturgical Press, 1957. xxiii+460 pages. Cloth. No price given.

*The Epistle of James: An Introduction and Commentary.* By R. V. G. Tasker. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956. 144 pages. Cloth. \$2.00.

*The Epistles of Paul to the Thessalonians: An Introduction and Commentary.* By Leon Morris. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. 152 pages. Cloth. \$2.00.

*The Industrial Structure of American Cities: A Geographic Study of Urban Economy in the United States.* By Gunnar Alexandersson. Lincoln: University of Nebraska Press, 1956. 134 pages. Cloth. \$6.50.

*Master Alcuin, Liturgist: A Partner of Our Piety.* By Gerald Ellard. Chicago: Loyola University Press, 1956. xiii+266 pages. Cloth. \$4.00.

*A Survey of the Old Testament: A College Text for Old Testament Study.* By W. W. Sloan. Nashville: Abingdon Press, 1957. 336 pages. Cloth. \$3.50.

*The Life of Man with God.* By Thomas Verner Moore. New York: Harcourt, Brace and Company, 1957. xiv+402 pages. Cloth. \$3.95.

*Family Life Sourcebook.* Compiled by Oliver E. Byrd. Stanford: Stanford University Press, 1956. ix+371 pages. Cloth. \$7.50.

*Horizons for Older People.* By George Gleason. New York: The Macmillan Company, 1956. xi+137 pages. Cloth. \$2.95.

*An Introduction to Symbolic Logic.* By Susanne K. Langer. Second edition. New York: Dover Publications, 1953. 367 pages. Paper. \$1.75.

*The Use of Candles in Christian Fellowship.* By William H. Leach. Revised edition. New York: Goodenough and Woglom Company, 1943. 55 pages. Cloth. \$1.25.

*Church and Community in the South.* By Gordon W. Blackwell, Lee H. Brooks, and S. H. Hobbs, Jr. Richmond: John Knox Press, 1949. xii+416 pages. Cloth. \$6.00.

*Religionsgeschichtliches Handbuch für den Raum der altchristlichen Umwelt.* By Karl Prümm. Rome: Päpstliches Bibelinstitut, 1954. xvi+921 pages. Paper. 5,000 lire.

*Rabbinische Texte, Erste Reihe: Die Tosefta*, ed. Gerhard Kittel and Karl Heinrich Rengstorf. Volume 1: *Seder Seraim*; Fascie 1: *Berakof*. By Eduard Lohse, Günther Schlichting, and others. Stuttgart: W. Kohlhammer Verlag, 1956. 64 pages. Paper. DM 6.—.

*The Theology of Calvin (Die Theologie Calvins).* By Wilhelm Niesel; trans. Harold Knight. Philadelphia: The Westminster Press, 1956. 254 pages. Cloth. \$4.00.

*The Private Devotions of Lancelot Andrews*, ed. Thomas S. Kepler. New York: The World Publishing Company, 1956. xxxii+208 pages. Cloth. \$1.50.

*The Bridge: A Yearbook of Judaean-Christian Studies*, ed. John M. Oesterreicher. Volume II. New York: Pantheon Books, 1956. 357 pages. Cloth. \$3.95.

*Problems of American Society: Values in Conflict*. By John F. Cuber, Robert A. Harper, and William F. Kenkel. Third edition. New York: Henry Holt and Company, 1956. xviii+510 pages. Cloth. \$5.50.

*Tertullian's Treatise on the Incarnation*, ed. Ernest Evans. New York: The Macmillan Company, 1956. xliii+197 pages. Cloth. \$5.00.

*How to Be a Happy Christian*. By J. Nieboer. North East: Our Daily Walk Publishers, 1955. 175 pages. Cloth. \$2.75.

*Case Histories from the Files of Dr. Luke*. By Paul N. Varner. Columbus: The Wartburg Press, 1957. 154 pages. Cloth. \$2.50.

*The Transformation of Nature in Art: Theories of Art in Indian, Chinese, and European Medieval Art*. By Ananda K. Coomaraswamy. New York: Dover Publications, 1956. 245 pages. Paper. \$1.75.

*Early Latin Theology: Selections from Tertullian, Cyprian, Ambrose and Jerome*, ed. by S. L. Greenslade. Philadelphia: The Westminster Press, 1956. 415 pages. Cloth. \$5.00.

*What Man May Be: The Human Side of Science*. By George Russell Harrison. New York: William Morrow and Company, 1956. 278 pages. Cloth. \$4.00.

*Confucius*. By Shigeki Kaizuka; trans. from the Japanese by Geoffrey Bownas. New York: The Macmillan Company, 1956. 192 pages. Cloth. \$3.00.

*Treasury of Prayers, Abridged*. Revised edition. St. Louis: Concordia Publishing House, 1956. 134 pages. Cloth. \$1.00. A slightly revised 28th reprinting of a perennial favorite among prayer books.

*The Pattern of Authority*. By Bernard Ramm. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. 117 pages. Paper. \$1.50.

*Amazing Dead Sea Scrolls and the Christian Faith*. By William Sanford La Sor. Chicago: Moody Press, 1956. 251 pages. Cloth. \$3.50.

*Die evangelischen Kirchenordnungen des XVI. Jahrhunderts*, ed. Emil Sehling. Volume 6. *Niedersachsen: Die Welfischen Lande*. Tübingen: J. C. B. Mohr (Paul Siebeck), 1955. xvi+697 pages. Cloth. DM 50.—.

*The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text*. By C. K. Barrett. New York: The Macmillan Company, 1955. xii+531 pages. Cloth. \$10.00.

*The Areopagus Speech and Natural Revelation*. By Bertil Gärtner; trans. Carolyn Hanny King. Uppsala: Almqvist och Wiksells Boktryckeri, 1955. 289 pages. Paper. Swedish Crowns 20.00.

*Letters to the Seven Churches*. By Joseph A. Seiss. Grand Rapids: Baker Book House, 1956. 343 pages. Cloth. \$2.75. A photolithographed reissue of the edition of 1889, published under the title *Letters of Jesus*.

*Twelve Great Questions about Christ*. By Clarence E. Macartney. Grand Rapids: Baker Book House, 1956. 221 pages. Cloth. \$2.50. A photolithographed reissue of the 1923 edition.

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